THE CHURCHMAN.

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THE CHURCHMAN

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POETRY.

For the Churchman.

THY WILL BE DONE.

My God, though every earthly hope
Be ruin'd, lost, each nerve unstrung,
And every coming year but ope
On buried joys to which I've clung;
Though all for which I've fondly prayed
Be still withheld, each glorious sun
But view some cherish'd comfort fade,
Yet, Father, let thy will be done.

Though friends who oft this heart estranged
From thy pure worship, O my God,
Should fickle prove, grow cold and changed,
Still let me kiss the chast'ning rod;
And make me learn that when the soul
Her heavenward race has once begun,
No idol should her flight control.
Thus, Father, let thy will be done.

In pain and anguish let thine arm
Support me, LORD, in hours of ill,
Do thou the venom'd shaft disarm,
And heal my wounded spirit still;
And when the last dread hour is nigh,
When here my weary task is done,
In JESUS trusting then may I
Departing say,—Thy will be done.

J. C.

ADDRESS OF THE RIGHT REV. BISHOP BENJAMIN T. ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW YORK.

(*Continued.*)

Friday, 23, in St. Anna's Church, Fishkill Landing, preached in the morning, and in the evening confirmed 13.

Fifth Sunday after Trinity, June 25, in St. Paul's Church, Flatbush, King's county, preached and administered the communion in the morning, and preached again in the afternoon.

The remainder of that week was principally occupied by the business of the Annual Meetings of the Trustees of the General Theological Seminary and the Managers of the Sunday School Union, and the public examination and commencement of the Seminary.

The Seminary is well and extensively accomplishing the great ends of its institution; but it still needs liberal pecuniary aid. I am confident I shall not be disappointed in the expectation that the Diocese of New York will still be foremost in doing its duty to this great nursery of the Church. There is not a parish in the Diocese which ought not, and might not, do something for it. It is now before the Church for aid in two ways. The current expenses are much beyond the income arising from its capital, and must be provided for by the Church.—The completion of its Faculty, also,—an object of the first importance—is now especially urged upon our consideration. There are two vacant professorships—that of the Evidences of Revealed Religion and of Moral Science in its Relations to Theology, and that of Pastoral Theology and Pulpit Eloquence. The Corporation of Trinity Church in this city, in its wonted desire to turn the means at its disposal to the best account for the cause of GOD, has resolved to endow the former, provided an equal endowment, $25,000, be secured for the latter. It is a noble offer, and made upon precisely the right principle—that of encouraging individual effort rather than listless and ignominious dependence. It is a principle, the good influence of which, in other operations of that Board, is largely and happily felt, and producing a moral benefit of far greater value than any good which mere money can effect.*

On being informed of this offer by Trinity Church, the Standing Committee of the Trustees of the Seminary made a call on its Alumni, who are among the most useful and influential clergy of the Church in all the borders of our land, to act as agents for raising the required amount. The call was responded to in the true spirit, and the sons of the Seminary, glad to do her service, were laying their plans for vigorous action, when the awful plight which checked so many schemes and withered so many hopes, came over the pecuniary affairs of our country. The work was necessarily stopped for a season. It is not, however, lost sight of. Its progress to completion will be slower, but it will be sure. The most cheering evidences have been given that the change which, in the course of divine Providence, has come over the temporal estate of the community, by no means leaves us without hope of a blessing being in its train—the blessing of a more practical sense of dependence on Providence, and of the duty of turning his gifts to his glory. The manly and Christian determination has been formed by many a heart that religious and charitable contributions shall be the last to be withholden, and that what GOD is graciously pleased to regard as best to him shall not be stinted.

May such be the feelings and views—each with fair regard to the ability which GOD giveth—of every Christian! It will be found that there is still ample ability to sustain and carry forward the Church's means and instruments of usefulness; and such evidences of faith and trust in that GOD, who is the Author and Bestower of all good, will not be in vain.

Tenth Sunday after Trinity, July 2, in St. Luke's Church in this city, I admitted to the order of Deacons the following young gentlemen, who on the preceding Friday, at the commencement of the General Theological Seminary, had received its testimonial, and been thus enrolled among its Alumni—an honor confined, in that institution, to those who accomplish its full course of study,—viz. Ferdinand Rogers, Solon W. Manney, Anthony Ten Broeck, Charles G. Acly, Samuel Buel, Daniel S. Lewis, Thomas Mallaby, Guy R. Pinching, John Noble, Edward Hardyear, and Nicholas Hoppin. The Rev. Calvin Colton, now rector of the newly-incorporated Church of the Messiah, in this city, and the Rev. Frederick J. Goodwin, acting Professor of the Latin Language and Literature in the University of the city of New York, deacons, were at the same time admitted to the Priesthood.

Mr. Rogers is the minister of St. Paul's Church, Brownville, Jefferson county, which has become separated from the missionary station of Sacket's Harbor; Mr. Manney, of the Church of the Nativity in this city; Mr. Ten Broeck, of St. Anna's Church, Fishkill Landing, Dutchess county, vacated by the removal to New York of the Rev. Kingston Goddart, Deacon, who has been supplying the place of the Rev. Hugh Smith, rector of St. Peter's Church, just returned, I am happy to say, with greatly-improved health, from a visit to Europe, which the state of his health had rendered necessary; Mr. Acly, of Trinity Church, Watertown, Jefferson county, vacated by the removal of the Rev. Burton H. Hickox to the Diocese of Ohio; and Mr. Mallaby, of St. James' Church, Goshen, Orange county, vacated by the removal of the Rev. James P. F. Clarke to the rectorship of Christ Church, Manhasset, Queen's county, of which the rectorship had been resigned by the Rev. Moses Marcus.

Mr. Buel is assisting the rector of St. Peter's Church, Albany.

Mr. Hardyear, it is painful to state, was removed from this world so soon after his ordination, that his funeral took place in the church in which he was ordained, on the second Sunday after that event. He was excused from attendance at the final Seminary examination and the commencement on account of ill health; but his whole Seminary course had been so creditable and so faithful, that the usual testimonial was awarded to him. His anxiety to be ordained with the other members of his class who belonged to this Diocese, led to an exertion for that purpose to which his physical strength was hardly equal. He was admitted to the holy ministry, and before he had engaged in any of its functions was called home.

Brethren of the clergy,—this young brother had had no opportunity of manifesting his fidelity in the ministry of the Gospel. Who of us can depart in peace when called, after our opportunities, to render an account of our stewardship?

On the afternoon of the day on which I held the above-mentioned ordination, I confirmed 12 members of a congregation worshipping in Euterpian Hall, in this city.

In the evening confirmed 4 in St. Mary's Church.

Friday, July 7, commenced a visitation of Queen's county, by confirming 21 in Grace Church, Jamaica.

Saturday, 8, consecrated Trinity Chapel, Rockaway, erected by the corporation of St. George's Church, Hempstead, of which parish this well-known and delightful retreat for the benefit of sea air is a part.

Seventh Sunday after Trinity, July 9, in the morning confirmed 28 in St. George's Church, Hempstead.

In the afternoon confirmed 16 in Trinity Chapel, Rockaway.

Monday, 10, entered Suffolk county, and preached in a Methodist chapel in the south part of the town of Huntington.

Tuesday, 11, baptized 2 adults, and confirmed 6, in St. John's Church, Islip.

Wednesday, 12, confirmed 3 in Caroline Church, Setauket.

Friday, 14, preached in St. John's Church, Huntington.

Saturday, 15, returned to Queen's county, and confirmed 6 in St. John's Church, Coldspring Harbor.

Eighth Sunday after Trinity, July 16, in the morning, preached for the parish of Christ Church, Oyster Bay, which has no church, in the academy in that village.

In the afternoon confirmed 5 in St. Paul's Church, Glen Cove.

Monday, 17, for the parish of St. Mary's Church, Hempstead Harbor, which is without a house of worship, preached in the Methodist chapel.

Tuesday, 18, after administering baptism to a child at Hempstead Harbor, preached in Christ Church, Manhasset, and baptized an adult.

Wednesday, 19, in Zion Church, Little Neck, confirmed 7.

In the evening of the same day, at the request of the rector of St. George's Church, Flushing, I met his candidates for confirmation at his house, and addressed them on matters connected with the holy rite of which they were about to be partakers.

Thursday, 20, in St. George's Church, Flushing, confirmed 30 in the morning, and in the afternoon preached for the benefit of the Sunday school of the parish.

Friday, 21, in the afternoon, confirmed 9 in St. James' Church, Newtown.

In the evening, preached in St. George's Church, Hallett's Cove.

Ninth Sunday after Trinity, July 23, in St. Paul's Church, Tompkinsville, Richmond county, in the morning, confirmed 30, and preached again in the afternoon.

Festival of St. James the Apostle, Tuesday, July 25, in St. Paul's Church, Eastchester, Westchester county, admitted Robert Bolton to Deacons' Orders.

Mr. Bolton has since become the minister of that parish.

Thursday, 27, consecrated St. Philip's Church, Philipstown, Putnam county, a building erected before the Revolutionary war, and consequently as we had no bishops, not then consecrated; but recently renewed in the interior, in a very neat and commodious manner. At the same time the minister of the parish, the Rev. Henry L. Storrs, deacon, was admitted to the Priesthood.

Friday, 28, consecrated St. Paul's Church, Poughkeepsie, a beautiful Grecian edifice, bearing testimony to the good success which has attended the long and faithful labors of the rector of the original parish in that town, who, during his ministry of about thirty years, has seen his church enlarged, then rebuilt with great enlargement, and then furnishing the means of establishing another.

Tenth Sunday after Trinity, July 30, consecrated St. Ann's Church, Port Jackson, Montgomery county, and administered the communion; and in the afternoon baptized an adult, and confirmed 2 in the same church.

This is a revival of a parish formerly known as St. Ann's Church, Fort Hunter; in which an edifice, originally denominated Queen Ann's Chapel, was erected in the reign of the British queen of that name, and several years since, having long been in a state of dilapidation, was entirely removed, in consequence of the passage through the spot on which it stood of the Erie Canal.

Monday, 31, preached in the evening in Trinity Church, Utica.

On Wednesday, August 2, I enjoyed much satisfaction in attending the commencement of Geneva College. This institution being one of the few of which the influence is not unfavorable to the Church, and in which, as the just return for patronage and services, the Church may fairly claim a *predominant* influence, is, I am happy to say, in a most promising condition.—By means of the Society, in this city, for Promoting Religion and Learning, established and endowed by that venerable patron of both, the Corporation of Trinity Church, the finances of the college are now in a most favorable condition; while, in its president and professors, it has a Faculty justifying the most sanguine hopes of its efficiency in the great cause to which it is devoted.

It has given me great pleasure to learn that it is the determination of the Faculty and Trustees of Geneva College, to maintain *a high stand* in its requisitions for admission and its course of study. The tendency of the age is to great deterioration in learning. Its issue will be fatal to true science, unless corrected; and I am proud to be able to say that Columbia College, in this city, and Geneva College, have both taken a noble stand against this tendency of the age. They are both colleges exerting a most happy influence on the prosperity of our primitive Catholic Church. I have no hesitation therefore in urging it upon my brethren, the clergy and laity of this Diocese, as a sacred duty, that they encourage those colleges to their utmost.

I should be much misunderstood if supposed to advocate a proselyting influence in either of those institutions. Not so. *All* enjoy *in each of them* equal privileges. So let it ever be.—But, be it also known, that unlike most of the colleges in our country, they do not exert a schismatical an heretical, or an infidel influence.

Thursday, August 3, for the parish of St. John's Church, Vienna, Ontario county, confirmed 8 in the Presbyterian church in that village.

Friday, 4, in St. John's Church, Sodus, Wayne county, confirmed 2, and preached again in the afternoon.

Saturday, 5, in Zion Church, Palmyra, confirmed 5, and administered the communion.

Eleventh Sunday after Trinity, August 6, in Trinity Church, Centrefield, Ontario county, in the morning, preached and administered the communion, and in the afternoon confirmed 18; and at a later hour preached in the Universalist church at East Bloomfield.

Tuesday, 8, in Grace Church, Rochester, in the morning, preached and administered the communion, and in the evening confirmed 20.

Wednesday, 9, in St. James' Church, Batavia, Genesee county, confirmed 8 in the morning.

In the afternoon, preached in a temporary chapel provided by private liberality for the use of a congregation at Ellicott's Mills.

(*To be continued.*)

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* I refer especially to the admirable method of aiding in the erection of churches only on condition of the amount given being made, by the parish, sufficient for the total extinguishment of its indebtedness.

COMMUNICATIONS.

For the Churchman.

A VOICE FROM THE SOUTHWEST.

Mr. Editor,—I must bestow a few words on the counter-puff of Boreas. And then, unless I can have something better in return than present cavils and a promised argument—unless my antagonist shall see fit to vary his mode of warfare, assailing the cause, and not the advocate—I wash my hands of the dispute. Of controversy it has not yet deserved the name.

First, since Boreas has sunk his voice from a dictatorial to a querulous key, a short history will show whether he complains reasonably.

He introduced himself to my notice, in an article whose object, as avowed by the writer, was to charge me with "seeking to breathe a spirit of division into the warm heart of love," and in the prosecution of this pious purpose, "venturing to appeal to facts, with an unblushing disregard of their legitimate bearing." Accordingly, the article began with ridicule; it continued with an attempt to fasten his courteous and charitable imputation; and it ended with an assurance that I had better hold my tongue, as my voice was *vox et præterea nihil.* It seems he was confident that Libonotos would obey his "good counsel," and that "he should hear no more of the Voice from the Southwest:" or if he did speak, it would be "soberly and courteously, in a serious spirit."

Libonotos was in some doubt *how* to take this extraordinary address. He was in some doubt whether this very sober and courteous article was actually concocted in a serious spirit. And being loath to commit the social impropriety of not adapting his manner to that of the stranger who accosted him, he was careful to frame his reply so as to meet every possible view of the feelings and motive of his assailant. If Boreas was in earnest, he had an appropriate answer. But perhaps *bonus dormitat Homerus*—the good gentleman is only half awake, and dreams that he is a pedagogue, and Libonotos a pupil. My article would be apt to dispel the illusion, and enable him to go properly to work in his controversial enterprise. Perhaps he might belong to that class of disputants who dally with wrong that does no harm, and in the spirit beautifully illustrated by the poet,—

> "Must needs express his love's excess,
> With words of unmeant bitterness."

In homelier phrase, he might only be disposed to a friendly game of hot-jacket. I indulged him. If the attack was good-humored, I knew the reply would be taken good humoredly; otherwise, I should at least discover his real feelings by the contortions of his visage, since to an angry palate spice has always the savor of gall.

The result shows the philosophical accuracy of the last experiment. He writhes, and therefore he intended injury. And now, having begun with violence, and meeting resistance from a spirit doubtful whether to be in jest or earnest, he threatens that if I will not be submissive, he will —— let me alone, and go about his business. He will not condescend to chastise any body who offers resistance. He reserves his valor for wooden Saracens, and had no idea of catching a live Tartar. In the confabulation which he proposed, his voice was to be the active voice, and the Voice from the Southwest the passive voice. Instead of being delivered from his nightmare of assumed superiority, a pedagogue tripped up by a struggling urchin could not rise with a more astonished air of violated majesty. And whereas in my simplicity I thought he might desire a warm game with his "dearly beloved brother," I find he cannot endure any thing so "trifling and undignified," unless he does all the whipping himself. As soon as his own back begins to smart, he protrudes his under lip, and runs off incontinently *to tell ma.*—If our good mother think the matter worth inquiring into, my excuse is the usual one in such cases. He began it.

I am falling into *badinage*, I fear, notwithstanding the rebuke of Boreas. If I sin thereby, I am willing to submit to impartial correction; though here the nearest possible approach to seriousness consistent with good humor, would be the mock heroic. Besides, in fairness, I should be judged according to my nature: and I do not belong to the unenvied species, whose visages "do cream and mantle like a standing pond." I "fish not with this melancholy bait" for the reputation of wisdom, nor seek to buy the name of a Burleigh with solemn shakes of the head. Neither does Boreas. He began the sport with placing me on a hobby-horse; and even in his last effort there are some hits of badinage very cleverly put. But he has such an affection for it, that he cannot afford to share it with his opponent. In any hands but his own it becomes trifling and undignified. He gives a law to his opponent, and breaks it in the giving.

"To flippant badinage, and sweeping charges of moral obliquity, he will be silent." If I had followed that maxim, Mr. Editor, our intercourse would have been brief indeed. Flippant badinage I take to be the manner of his first article; and I now perceive that the gist of it was a serious charge of moral obliquity. In my own article I see nothing that *squints* at *obliquity* of any sort, save that I once used the phrase "obliquity of moral vision." It is an awkward expression, and therefore I am not partial to it. I give it up to him, to turn it into any form of words importing no more than its simple and obvious meaning—that Boreas has an erroneous and distorted view of the domestic obligations of the Church. But no ingenuity can make it convey the sense of "moral obliquity." I do not hold this up "as a specimen of admirable fair dealing with which he has perverted my language," because I have not his propensity to fabricate charges of moral obliquity. I had rather borrow from him another reason for the misrepresentation. "People see strangely sometimes, and here is a strange instance of the distorting power of differently colored spectacles." Nothing distorts like passion.

There is a strain of real emotion pervading his article, which forbids the supposition, otherwise natural in the circumstances, of a pretence to curry sympathy, and excite odium against his antagonist. If his feelings are really aggrieved, I am sorry for it—sorry for the fact, and sorry for the occasion. The occasion was that he gave me both example and encouragement. With bitterness I have never spoken: I have cast no imputation of moral obliquity, notwithstanding his example: I have indulged in badinage, *Teucro duce.* If he cannot endure it in others, let him forbear it himself. Hereafter, if he wishes to be answered "soberly and courteously, in a serious spirit," let him accost his man in the same spirit, and not with violence and dictation.

I regret to have to waste so many words on a personal matter. But from the first Boreas has been discussing Libonotos instead of his argument; and this particular charge is one which I do not wish to underlie. For the rest, on the points which have formerly been mooted between us, I shall say nothing. Since he is averse to juvenile comparisons, I will not call such discussion child's play: varying the phrase, and asking pardon for a southwestern idiom, it is "a *picayune* business." It was only important to me to repel the charge of perversion of fact; and that shall remain where the last effort of Boreas leaves it—in the mire whence it was gathered. It is only requisite to say a word on some new points made in his last article,—and that word shall be said without badinage or circumlocution.

1. "Boreas indeed smiled upon his opening appeal, but it was with the smile of approbation. But he was soon called upon to lament that a change came o'er the spirit of the watchman on the outposts of Zion." In my opening appeal there is the following passage: "I do exclaim against that spirit now rife among us, that morbid development of feeling toward foreign missions, which acknowledges a greater obligation of Christian charity to the worshippers of Fo, or to the disciples of the Greek Church, than to the destitute and desponding of our own communion, the blind and perishing of our own country. I do protest against that vigorous and systematic effort carried on by the Church as a society, to maintain and inflame a zeal already disproportionate to her ability, and operating injuriously to her most vital interests." Here is the marrow of all that I have said then or since; here is the very sentiment, nay, the very expression, at which Boreas is now so much horror-struck. If I have ever uttered words of reproach and strife, a charge which I repel with indignation, they are in that article, and they had the applause of Boreas. The change has come over his own spirit. I can afford to put up with the loss of his smile; but it is hard that he should visit the sin of his own fickleness on the vicarious back of Libonotos.

2. "As a specimen of the admirable fair dealing with which he has met my replies to his charges," (it seems that the first time I ever spoke to him I was meeting his replies to my charges,) "I find that he has perverted my language in the very first sentence to which he turns his attention. 'Boreas says that the operations of the Committee are not crippled for want of funds.' Boreas said no such thing."

I find no such words in my article as those which Boreas has enclosed in commas. But I find there the following quoted from his article of July 15: "We have the annual report of the Domestic Committee before us, and find that their funds are sufficient to meet all their engagements until July 1, 1837. And yet Libonotos says that the operations of the Committee have been crippled for want of funds!"

Really, Sir, I do not understand this charge of unfair dealing at all. Surely Boreas has not put his own words in my mouth with a negative inserted, and then charged me with unfair dealing. Or perhaps I have sinned in construing his exclamation as a denial of the thing exclaimed at, whereas it had no meaning at all. But following him a little farther, I find he stands upon his tenses; he did not deny a present crippling, but alluded to some indefinite period past. "His assertion was, that the operations of the Committee had not been crippled." But was not the period in his view the period then present, when Boreas looked at "their engagements up to July 1, 1837?" And granting his explanation, he first misrepresented me. Never did "Libonotos say that the operations of the Committee had been crippled," meaning any period previous to the embarrassment!

A precious bottom, truly, on which to found a charge of perversion! "When argument fails Libonotos, says Boreas, he has a convenient method of escaping the pressure of the truth by repeating his weakest assertions with redoubled hardihood." Wonderful "politeness and charity!" My arguments, Sir, such as they are, are paid in hand:—I have asked no credit on the strength of a future income. But when Boreas is gravelled for lack of matter, he runs forthwith to his charge of perversion, no matter how absurd the application. It is his staff of controversy.

3. Boreas knows not why an appropriation was not made for Randolph, but presumes that want of funds was not the main reason, as he thinks I would learn on application to the secretary. Let Boreas apply, and he will find his mistake; and he will find, moreover, that this is not the only instance in which this Diocese has suffered from the pecuniary difficulties of the Committee.

He insists that the joint resolution did express the views and intentions of the Domestic Committee. I will not believe it. I will not believe that they were bold in speech, while they were fearful in heart. I will not believe that they published their readiness to accept any number of missionaries, while they were rejecting them when offered.

They are relieved from the immediate pressure of their embarrassments. I rejoice at it.—From the little parish to which they have now been enabled to extend relief, I send the heart-felt tribute of love and gratitude to the spirit which plucked our domestic operations from the verge of anticipated ruin. From the bottom of my soul I rejoice that the Church has been saved from that deep injury and indelible disgrace. May the losson inculcated never be forgotten. May the spirit which preserved our domestic missions support, strengthen, and extend them, until the wilderness shall be made glad for them, and the desert shall rejoice and blossom as the rose. Never more may we hear from our missionary authorities the cry, "Save, or we perish!" but ever henceforth let the call be for laborers, and not for their wages;—let the inquiry be, where shall we administer aid, and not, where shall we find it!—Yes, I rejoice; and I blush that there is matter of rejoicing.—I blush for the —— I beg pardon; I was about to blunt out the unlucky phrase, obliquity of moral vision. I blush for the gigantic prejudice which can see in this rescue a confirmation of its error, and employ it to bolster up a fainting cause.

4. "In return for the pleasant offer of Libonotos of the $10,000 from the Episcopal Female Institute,—thank you, good Sir!—but I can dispense with it—and in return, if he insists on his estimate of thirty missionaries abroad instead of ten, I offer him the full number of the children of our worthy missionary at Syra, and since that will not be sufficient, he is at liberty to supply the deficiency from the schools at Athens or Cape Palmas."

I wish more of his communication had been in this pleasant vein, even though it be badinage. "Nearly thirty" was too broad an expression, and deserved no quarter. If he had allowed me the benefit of the saving adverb, and made his correction, twenty-two instead of ten, perhaps the children of Dr. Robertson would have answered my purpose; nevertheless I would have cried *confiteor!* and admitted that in this instance he has me on the hip. As it is, my inadvertence is nearer the right than his deliberate correction.

6. "I take my stand on the position which he cannot shake by argument, any more than he has done by ridicule, that the looking at and providing for the respective claims of every portion of the one great field, does directly and powerfully support the cause of domestic missions." Really, Sir, then we stand on the same ground; and if he will only turn his face the right way, we shall be found hand in hand, and working shoulder to shoulder. But I have been arguing that he has not a proper view of these respective claims. The reasoning on which he bestows so much eloquence contains a glaring *petitio principii.*

He asks, Was there not a slumbering in the Church, until she began to recognise her duty to the world, as one undivided field for her labors? and then he declaims as if he had proved his point. But fair and softly. The Church indeed slumbered until the missionary spirit arose within her, quickening her cold bosom, and nerving her dormant energies; and when she opened her eyes, the whole field was extended before her view. But in the labors to which she was moved by the heaven-descended principle, her own error has caused her to postpone nearer and dearer interests to obligations more remote. I answer the inquiry of Boreas in the affirmative; and what then? Does he mean to affirm that the *foreign* missionary spirit awoke the Church to a sense of her domestic obligations?—that the star of domestic missions has been dragged to its present elevation by the attractive influence of a more majestic luminary? He denies it himself. He only means to say that the Church opened her eyes, and saw both at once. I argue that in her view their natural places have been reversed; and I am answered, No; *the Church saw both at once.*—I argue that, *owing* to a haze of error, the foreign luminary has an apparent magnitude surpassing its proper dimensions; and I am answered, No; the Church saw both at once.

I believe the simile is already worn out, but I will make it more threadbare. The theory which I embrace of our missionary system is this; that instead of foreign missions being the sun, and the other the satellite, they must derive their light and heat from the domestic orb; and that at this period, owing to some derangement in the supplies of nature, there has been so great an efflux that the nobler luminary is waxing dim, and recently gave tokens of a total eclipse.

"And with this truth burning upon every page of our missionary history, (to wit, the truth that when the missionary spirit arose in the Church, it was exhibited in foreign as well as domestic effort,) who shall dare to say that the missionary spirit which GOD has awakened among us has retarded the progress of this glorious cause (the domestic cause) among us?"—Not Libonotos; he never asserted the impious proposition which Boreas calls his "assumption." But he dares to say that all the strength of the above sentence consists in the ridiculous assumption, that missionary operations are not liable to misdirection from human error. Let us read it right, and see to what it will amount. "Who shall say that the predilection for foreign missions, fostered by our missionary arrangements, has retarded the progress of the domestic cause?" In this shape I accept the proposition, and dare to repeat it, even in the truth which the proposition itself asserts, that our labors have been directed both ways.

It seems that in commenting on the fact which was to destroy my breastwork, I battled with a man of straw. I admit it, for I saw no living opponent:—I could only take what was given me, and show that it was an argument of straw. Here is the fact which he repeats, with the assertion that it covers a live argument; but he takes no trouble to expose it, though aware that my faculties were uneqnal to the task of discovery. "Those parishes generally which have given any thing to the foreign field have given doubly to domestic missions; and those not wanting in ability which have neglected the foreign field have most certainly neglected the domestic field also." According to my ideas of arithmetic this rule would make the domestic contribution approach a duplicate of the foreign; but setting this aside, I refer the reader to my article; and if he can gather any thing from it at all relevant to the matter in debate from this fact, other or better than the argument of straw which Libonotos there oversets, "and falls to rubbing his hands with great glee,"—I desire him by all means to set it down to the credit of foreign missions.

7. To the testimony of the Bishop of New York he bows reverently; but "he hears in it what Libonotos hears not, a distinct call to the clergy of that diocese to direct the attention of their people to a duty which has been neglected for the want of such direction." As for the call, I hear none more distinct, bating the emphasis of authority and reputation, than that which Libonotos has been making on the Church to direct the attention of her children to that which has been neglected for the want of proper direction, and, in the words of Bishop Onderdonk, "to bring the streams of Christian action into their proper channels, and give to each its due degree of force and influence." Plainer words than these I have never spoken; but in order to show that I "press the words of my valued witness to a purport which they do not convey," Boreas asks me how many parishes in New York which have contributed to foreign missions, have been wanting in diocesan contribution?—Let him ask Bishop Onderdonk, and hear his answer:—"It has long been an argument conclusive to many minds in favor of foreign and other extensive and connected missionary operations of the Church, that those nearer at home instead of being impeded, are thereby aided and facilitated. I am sorry to say, this has not been the case with us." In seeking to deprive me of the witness, whom I shall not part with so lightly, Boreas denies the testimony.

8. He repeats that his spirit is as deeply stirred as mine at the remembrance of the spiritual destitution of our country.—Well: but unless his is a strange sorrow, which speaks the language of contempt, he must have *forgotten* that destitution at the very moment he was describing it.—I wish it to be understood that it is Boreas, and not Libonotos, who thus states the cause of his affliction: "Because the Church is not every where known, respected, and beloved;—because people will not go to church in Vicksburg; because horse-races are encouraged in New Orleans on the Lord's day; and, (to make the climax of wretchedness) because Randolph, in Tennessee, is without an Episcopal missionary."

I believe I have spoken to all the points that require my attention. Much of his article is devoted to the establishment of the fact that heathen lands in a religious view are darker than ours; but he carefully eschews the main question stated by yourself, Sir, in the Churchman of December 3, 1836—Where are we most bound to labor, and where will our labor be most effectual?

It remains to notice the renewal of the old promise. I am to ask for his argument again; it is a scarce article, which he will not part with without continued importunity. In paying that price for it, I shall saddle the bargain with conditions.

In his first article I saw the charge of "unblushing disregard of fact." The terms in which it was alleged were unqualified. It seemed that to see facts in a different light from somebody of whose existence I was not aware until he made the charge, was perversion; and difference of opinion from this modest stranger was virtual falsehood. It was an unblushing disregard of fact, whose legitimate bearing was perceived and perverted. But I am not a weigher of words and syllables. The expressions might be unguarded; the lack of charity might be only apparent; Boreas might be one of those disputants who garnish their speech with strong words, without intending them to be understood in their "legitimate bearing." Even if deliberate, I was willing to make allowances in the first instance for the distortions of prejudice. I stooped so far as to consider the specific charges *seriatim*, and demonstrate their absurdity. Instead of a disclaimer of any intention to impute "moral obliquity," I have before me the avowal of that intention; and instead of a manly withdrawal of the revolting charge, if seriously alleged, here is a feeble attempt to sustain it.

Perhaps it is true, as he affirms, that "he is not at all conscious of having transgressed the bounds of politeness and charity;" but nevertheless I shall not suffer him to be so forgetful of proper self-respect, as to bandy words with one whom he holds up to public reproach as a falsifier of facts.—I do not say this in the spirit of reproach. I have suffered nothing, and therefore I make no complaint, and ask no apology. Only, if he is sincere in his desire to continue the discussion, the withdrawal, entire and without reserve, of the charge on which he has harped so much is an indispensable condition.

Next, let every thing personal be discarded. Let him discuss the question, and not Libonotos. He made a bad start, and has been thrown out of the course; allow him the privilege of another trial; let him go back to the starting point, and commence in a serious spirit, with the words of soberness and courtesy; and then he shall be met in the same spirit. It is true, I should have some misgiving of the issue. The rent between us may be soldered, but I doubt whether it could be made strong enough to stand the jars of controversy. Besides, there is a feeling of mutual confidence and cordiality, without which controversy is a task neither pleasant nor profitable. Nevertheless, I will hear and consider his argument on the conditions stipulated. If he dislikes the conditions, still let him print his argument: his cause requires it, your readers have a right to expect it, and my own curiosity is on tiptoe. Only let him not address Libonotos, or expect to be answered.

Finally, Mr. Editor, I have to crave pardon for my part of the dispute now terminated. If you are sick of it, so am I; and if you will forgive me this once, I will never more be entrapped into such an altercation. On a hasty review, I see nothing here written improper in the circumstances; but I am aware that on such occasions a third person can judge more impartially. If any such expression meet your eye, I ask you to alter or erase it. LIBONOTOS.

Randolph, Oct. 2.

For the Churchman.

NOTITIÆ LITERARIÆ.—NO. XII.

The Poetical Fragments of Richard Baxter., London: Pickering. 1821.

"*The Day of Doom: with a short discourse about Eternity. By Michael Wigglesworth, A. M., Teacher of the Church at Malden, N. E. From the sixth edition*, 1715. Boston: Charles Ewer. 1828.

The attention of the writer was lately directed to some former papers, which, under the present head, have appeared in the Churchman.—It was an easy conclusion to continue the series. And the subjects were at hand, as yet untouched by reviewer or essayist. How worthy of notice they may be, it is for the reader to decide: but let him remember that "harmony and melody" were "the pleasure and elevation of" Baxter's spirit,—as himself has told us,—and that Bishop Wilkins has pronounced on him the eulogy that "he cultivated every subject he handled." True, it may be necessary that Bishop Burnet should qualify this praise; so with his judgment and Wilkins' we leave the poet to his readers. "A man of great zeal and sincerity; but most unhappily subtle and metaphysical in every thing."

But before entering upon the review, a few remarks on the life and intellectual history of Baxter may be in place: intended not so much to recall the ordinary circumstances of biography, and progress in opinion, as to suggest what may be considered a deficiency in literature worth correcting.

That he was admitted to holy orders in the Church of England at the hands of the Bishop of Winchester is well known. That at the restoration he was offered a bishopric, by Clarendon, (then Lord Chancellor,) and received the appointment of one of his majesty's chaplains, is also matter of history. That he denounced the traitorous ambition of Cromwell to his face,—preached before Parliament on the day before they voted the return of the king, a warm discourse on the duty of loyalty, and afterward the thanksgiving sermon on the success of General Monk, is recorded in every account of his life: and in the same authorities we find him engaged as a chaplain in Whalley's regiment, and read in the notes darker stories of the efficiency of his field service in the cause of "the godly."—But from all this, what reader shall get up satisfied? And how can he (as he should) see intuitively *the man*, as he was, and as he would be among us? Baxter's own record of his life, is on authority "a rhapsody;" Calamy's, a series of prosy discourses savoring little enough of "abridgement;" and these are the only authorities, and, it would seem, the only models of all subsequent historians.

It may be worth the trouble of some scholar to give the world a *complete portraiture* of Richard Baxter; a man who has acquired universality in his writings, and the reverence of every age; of whom *Barrow* testified that "his practical writings were never mended, his controversial seldom confuted;" and *Wilkins*, that "*nihil tetigit quod non ornavit.*"

It may appear, on such an examination, that Baxter was no hot-headed Puritan, aiming to instate his system upon the ruins of another; nor yet a cold dogmatizer on "the divine right of the presbytery;" but a good Christian man, (not frightened from his spiritual obedience by a gown or a cross, but rather the victim of an oath which not one clergyman of the Church in these States would take,) who resigned his priesthood in obedience to conscience, (strictly speaking,) not to passion; and devoted his life to promote, as he best could, the interests of catholic piety.

It may be made probable that in the nineteenth century Richard Baxter would have stood forth for the bulwark of reformed religion; (and if among the ranks of those whom some call evangelical;) yet no partisan of Mr. Noel.

This, however, is not the place for further allusions to these topics: we pass to his character as a poet. Poetry he loved well, for its own sake. In poetic taste he was eminently beyond the Donnes and Quarles of the age; and may be said to have followed, howbeit, *longo intervallo*, the gifted poets of his choice. Withers and Du Batas were more popular, Cowley was the wonder of his times; but before all in Baxter's catalogue ranks the humble rector of Bemerton. "I must confess, after all, that next the scripture poems, there are none so savory to me as Mr. George Herbert's. I know that Cowley and others far exceed Herbert in wit and accurate composure. But (as Seneca takes with me above all his contemporaries, because he speaketh things by words, feelingly and seriously like one that is past jest so) Herbert speaks to GOD like one that really believeth a GOD, and whose business is most with GOD. Heart-work and heaven-work make up his books."

In the same preface from which the above is taken occurs an eloquent defence of passionate (as opposed to didactic and metaphysical) poetry, which we would willingly copy, did the limits of this article permit. The whole is well worthy of preservation among the prose writings of Baxter; and, I may add, it bears the singular date, "London, at the door of eternity, August 7, 1681." He died ten years after.

The principal poem in the collection, "which itself, according to the matter and designed method, would have made a volume far bigger than all of this," is a sort of pious commemoration of remarkable passages in the author's life. It is rhapsodical, metaphysical in parts, and stiff in others; but seldom affected. (Here at least he outstripped his age.) It abounds in passionate feeling, and is evidently the outpouring of a full and not unpoetical heart. Still, as in most poets of *his rank*, there is little which will bear the scrutiny elicited by republication, though I shall venture one or two extracts.

"Thy mercy did my younger studies guide,
Sweet leisure, and meet books thou didst provide;
And that I might thy love the better see,
My tutor thou thyself wast pleased to be:
Thou didst improve my thirsty love of truth
Which thou hadst given me, even in my youth;
My labors thou mad'st easy by delight,
Each day's success did to the next invite;—
But O the happy method of thy grace
Which gave my own salvation the first place;
And first resolved one of the utmost end,
Which all my after studies must intend."

"Oh let thy will attract and perfect mine,—
Hereafter not my will be done, but thine.
And let the roughest way seem fair and even,
That hath thy presence, and doth lead to heaven.
And as thou bid'st me evermore rejoice,
Give me a joyful heart and praising voice;
Suffer not sin to foil thy grace in me,
But make me such as thou would'st have me be."

As a fair sample of another style, take the following from the "Dialogue between Death and the Believer. A rustic song, set to a pleasant tune."

DEATH.—"Thy merry days are gone,
Thou shalt no longer stay:
Thy life shall end in pain:
Thy time and work is done,
And all thy sport and play;
And never shall come again.
Here take thy leave of health,
And of thy goods and wealth;
And of every pleasant friend:
Bid farewell to them all,
For here thy course shall fall;
And the world to thee shall end."

BELIEVER.—"Boast not, O conquer'd foe!
For thou could'st have no strength,
But what comes from my sin:
My LORD will overthrow
Thy power at the length;
And will thy prisoners win.

* * * * *

O feeble thing!
How canst thou conquer CHRIST,
And make his promise void?
First overcome my King,
And his command resist
By whom thou art employ'd:
First win the world above,
And conquer endless love;
And then I'll be thy slave:
Kill an immortal soul,
And we will all condole,
And fear a darksome grave."

There is also a hymn entitled "The Covenant and Confidence of Faith," which is more worthy of a place in devotional collections than most that appear. But the whole book is worth reading, and may be purchased for much less than most of Pickering's editions.

And now I have done my best for Richard Baxter in the character of a poet; and am fair to say *Ohe jam satis!* If there be any who would slight the poet, let him read the other poets of that age. If any would sneer at the man, I will tell him that he sneers at the friend of Barrow and Burnet, of Patrick and Sir Matthew Hale. That may be *authority* for his respect. But commend me to him who needs it not.

PHILARCHÆUS.

N. B. As for Mr. Wigglesworth, the republication of his title-page will tell the curious enough. As his poem commences with the emphatic declaration, "Reader, I am a fool!" we may suppose him humble; and Cotton Mather says he was pious. Whether he has written any poetry may be doubted; but his work was popular, and "often reprinted in both Englands." It abounds in fine examples of that peculiarly Nova Anglian machinery of "smoke and brimstone;" and was probably a paraphrase of a series of sermons on the last day. The modern edition may be had for a trifle.

October 16, 1837. P.

For the Churchman.

Mr. Editor,—Upon the second question "What is the best mode of preaching CHRIST?"—the author to whom I have referred in previous communications, has confined his views to an estimate of the relative value of extempore and written preaching, which he follows up by some good advice to the clergy. He tells us, that he was himself once in the habit of preaching with the aid only of a few notes; but exchanged "this mode of address" for written sermons, from a settled conviction of its tendency to lead a man into an imperfect and inefficacious style of preaching. A rare instance of the abandonment of the practice, when once adopted, but one which cannot be too quickly and generally followed, be the ability of the preacher what it may. Let the Christian orator endeavor to give to his delivery an air of extempore address, if he please; or rather let him studiously do so, if he would make a strong impression on his hearers; but let him secure distinctness, accuracy, and command of his subject by previous consideration and the fullest writing.

Speaking of the delivery of sermons, *memoriter*, he makes these remarks.

"Owing to its immense labor and inadequate results, I am disposed to renounce it as a work of supererogation, and to advocate the general practice which obtains among the clergy, of preaching *written* discourses, as the most conducive to the edification of their flocks, and consonant to the genius and taste of the more enlightened part of the nation. And this sentiment derives an additional recommendation from the reflection that it virtually discountenances that fanaticism which is so predominant among different sects and parties, and which leads them to contemplate their extemporaneous effusions as the immediate effects of inspiration,—as an extraordinary gift exercised under a divine afflatus, and consequently impressing upon their discourses an apostolical authority and unction highly illustrative of their spiritual pre-eminence and more extensive usefulness. And their hearers are led to recognise these high pretensions, and to hold both their persons and ministrations in such exclusive admiration, as generates a contemptuous pity for those who preach written compositions; and by these means, in conjunction with others, an *imperium in imperio* has been ever created within the precincts of our own ecclesiastical establishment."

Among the miscellaneous hints upon the subject of preaching, our author has some observations highly judicious and worthy of attention. For instance, the following:

"A Christian regard for the spiritual interests of the Church obliges me to observe, (and to the justice of the observation the moral sense of mankind will at once subscribe,) that *personal* religion is a necessary attribute in the character of a preacher; and essential to that eloquence which belongs to the pulpit. Indeed it enters, according to the authority of all the ancient rhetoricians, into the nature of oratory. 'An orator,' says M. Cato, 'is an *honest* man, skilled in the art of speaking.' And Quintillian even ventures to affirm, 'That the orator ought to be a *good* man, and that he cannot be an orator unless such.' And if this position be well-founded, it receives additional strength from its application to the sacred subject of the Christian ministry, which would, unless it be fulfilled under the influence of genuine piety, soon degenerate into a vain display, or into a dull round of ceremony. The majesty of our religion, its exalted mysteries, the sanctity of its laws, the purity of its morality, cannot be properly sustained and enforced by a spirit purely human. There must be an unction from above,—a hallowed flame of devotion in the inner man; '*afficiamur antequam afficere conemur.*'"

And again:

"It appears that a minister of CHRIST should be as the pure voice of revelation to the people. He should be 'wise to win souls.' This momentous end should so simplify and illustrate his motives of action, as clearly to demonstrate that his zeal is exercised not so much for the bulwarks that defend the Christian faith, as for the faith itself;—not so much for the mitre, as for the cross;—not so much for our ecclesiastical polity, as for the interests of the Gospel.—Whilst he distinguishes these subjects, he ought to hold them in conjunction, and display his sense of their *relative* importance in the spirituality of his conduct,—in a sublime independence of mind, which leads him to sacrifice whatever militates against the authority of GOD, and the moral welfare of his flock. In short, he should seek 'not theirs, but them,'—practically recognising the excellent advice of St. Jerome, '*Docente in ecclesia te, non clamor populi, sed gemitus suscitetur; lachrymæ auditorum laudes tuæ sunt.*'"

Without attempting to give a more minute analysis, it will be perceived that our author is very deeply impressed with the practical importance of sound Christian principles, and that he has treated the questions already alluded to with energy, ability, and much spiritual knowledge. The one great aim of his inquiry is to enforce the application of the atonement as the chief immediate spring and motive of moral conduct. Like all who are zealous in inculcating some favorite point, he sometimes accumulates and exaggerates. Such a man never feels he has said all that can and ought to be said; and knows not when to stop, because his expressions, vigorous as they may be, never come up to the strength and force of his own convictions.—Lack of intensity must therefore be supplied by repetition and multiloquence. Whatever comes within the grasp and purview of the enthusiast is seized upon with avidity, and pressed unrelentingly into his service. The limits of real knowledge are quickly reached, and the imagination must be tasked to make up deficiencies. These are, however, perhaps but slight evils; the cool observer will readily detect the boundaries between fact and fancy. But another effect of much greater consequence is almost sure to accompany the zealous pursuit of a favorite topic, and that is intolerance.

Assured that the foregoing extracts will be read with unmingled pleasure,

I am, Mr. Editor, NEOMISOS.

THE CHURCHMAN.

SATURDAY, NOVEMBER 4, 1837.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

To the Clergy and Churches of the Diocese of New York:

BRETHREN,—His Excellency the Governor of this state having, by proclamation, appointed Thursday, the 30th instant—the same being the Festival of St. Andrew the Apostle—to be observed by the good people of this state as a day of public thanksgiving, and the Church having, by standing order, approved of, sanctioned, and adopted such appointment, I hereby recommend to you the due observance of the said day, by the suspension thereon of your worldly business; by devout attendance on the services of the sanctuary; and by such domestic and private religious exercises as may tend, by GOD's blessing, to excite, cherish, and manifest in the heart and life, a becoming sense of his great goodness to us as individuals, as citizens, and as members of society and of the Church. Let each one call to mind, besides the public blessings of GOD's merciful providence, those more special manifestations of his goodness of which he may have been the favored subject. Where affliction, bereavement, or sorrow may have been experienced, good prospects blasted, or worldly welfare curtailed, or turned to privation and to suffering, let us see if there has not been mercy in the midst of judgment; if there is not still left to us much cause for owning the kindness and the love of GOD; and if, especially in the spiritual benefit flowing from the sufferings of the present time, we have not great reason to own with the holy Psalmist, that it is *good* for us to have been in trouble.

Especially, brethren, let us all unite in prayer to ALMIGHTY GOD, that the day may be blessed to the promoting of his glory, the good of his holy Church, the welfare of our country, and the spiritual and eternal benefit of all orders of its citizens. For we may rest well assured that it is only in the recognition, and the due improvement, of the view which the Gospel gives of GOD's superintending providence, that we can find individual, social, and civil happiness.

I am, dear brethren, your affectionate diocesan,

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, November 1, 1837.

A PROCLAMATION:

By WILLIAM L. MARCY, Governor of the State of New York.

During the past season, the Sovereign Ruler of Nations has liberally dispensed his benefactions to the people of this State. Together with the full enjoyment of the right of conscience, with public tranquility, and the increase and diffusion of knowledge, they continue to be blessed with civil institutions admirably calculated to secure, in the highest degree, their social happiness and the benefits of a free government. The dealings of Divine Providence with us, as individuals and as a political community, have been in other respects distinguished by unusual kindness and liberality. We have been mercifully exempted from those calamities which are frequently permitted to afflict nations; we have enjoyed an unusual degree of public health; and been favored with a fruitful season and a plenteous harvest. If, in the midst of this liberal ministration to our necessities and comforts by our Beneficent Creator, our hearts are not fully satisfied, then indeed have our inordinate desires turned us from the path of duty and happiness; and the chidings of His Providence, by reproving our too eager passion for gain, repressing our extravagance, and teaching us salutary lessons of humility, moderation, and wisdom, are, if rightfully considered, but the merciful manifestations of His paternal goodness.

In view of the numerous favors and blessings with which the past year has been crowned, our thoughts should naturally be directed to our Munificent Benefactor, and our hearts moved to expressions of gratitude and thankfulness.

I do, therefore, in conformity to established usage, appoint THURSDAY, the 30th of NOVEMBER next, as a day of *public thanksgiving*, and respectfully recommend its due observance as such to the good people of this state.

[L. S.] Given under my hand and the privy seal of the state, at Albany, this 30th day of October, one thousand eight hundred and thirty-seven.

W. L. MARCY.

TENNESSEE CONVENTION.

"*Nashville, Tenn., October 12, 1837.*

To the Editor of the Churchman.

Dear Sir,—The Annual Convention of the Church in this Diocese was opened here yesterday. The Bishop and eight of his clergy are in attendance, together with twice that number of lay delegates. The Rev. Dr. Weller was chosen Secretary. The Rev. Mr. Wheat, rector of the church in Nashville, preached the Convention sermon, from Matt. v. 13–16. He argued the greatness of the trust delegated to the Church, carrying with it equal honor and responsibility. Quoting a profound observation of Coleridge's, that 'one thought includes all thought in the sense that a grain of sand includes the universe,' the preacher considered the text, which he called 'CHRIST's solemn charge to the first witnesses of the Gospel,' as declaring the conservative principle of the Church, 'ye are the salt of the earth'—'the light of the world'—to be involved in the integrity and purity of the individual members; and that every believer exerts a positive and determinate salutary influence—that there is no religion of the mass which is not the aggregate of individual vitality. He proceeded to show that if we would promote the diffusion of this saving power, we must promote it in connection with that only body, the Church, and by means of it. He chiefly insisted upon the necessity of the 'indwelling of the HOLY GHOST' in all its members, in order to the health and activity of the body. The preacher, very properly I think, bid the fond and idle admirers of our external order beware of the self-complacent application of 'the temple of the LORD, the temple of the LORD are we!' and exhorted all to commend the Church to the world by making manifest, more than others, 'the savor of the word of GOD,' the light and purity, the peace and blessedness of 'the Gospel in the Church.'

At night the Rev. Mr. West preached. He is a very venerable old man, who was for many years, I learn, a preacher in England among the Wesleyan Methodists; and was admitted to orders about four years ago, by Bishop Onderdonk of New York. Mr. West is a plain, uneducated speaker; but he has much of what the French call *onction*. The subject of his discourse was 'the declaration of absolution or remission of sins;' the doctrine of which, he remarked, was to be found every where in the Bible. In showing this, he was very happy in brevity and directness. His 'winding up' was very long; but he was heard with pleasure to the end. Though he certainly does want 'the graces of oratory,' yet there is an earnestness, a heartiness, and good strong sense about him which gratify the most intelligent hearers.

Thursday, 13.

Immediately after the opening of the Convention this morning, the Bishop read his annual address.—When I heard its deeply-interesting narratives of 'labor and travail in the Gospel,' its touching incidents, its profound and pious reflections upon the Church and the world, I felt the spirit of modest greatness which pervades all that this eminent servant of CHRIST says and does. I felt the propriety of an expression used by the Bishop of Ohio in a letter recently received. 'I have heard bad news of Bishop Otey's health. I trust it is recovered. *To all human view he cannot be spared.*' The Bishop is now very much improved in health, though not entirely recovered from the effects of a recent severe and lingering illness, brought on by exposure and fatigue. I have sometimes thought the state of the country, the progress of internal improvements, and of the arts of life might be correctly learned from such papers as the Bishop read to-day. How widely does an eastern diocese differ from one in the West!—as different are the respective labors of the Episcopates.

To-night the Bishop delivered his primary charge. As it will undoubtedly be published, I will not attempt a report of it. It is entitled, 'The Duty of Ministers of the Gospel to their People considered, in reference to their Civil Relations.' The tone and spirit of the charge are germane to your late remarks upon the introduction of politics into the pulpit, (Churchman of September 9.) The subject is an unusual one for a primary charge, but the Bishop fully vindicated the selection from any imputation of unsuitableness. He gave a very vivid picture of the deterioration of our national character, as effected by the severance of Christian principles from our civil relations. And having occasion to speak of the high regard in which Christianity was held by the fathers of the Revolution and framers of the constitution, he quoted the following remarkable entry from Journals of Congress, vol. iii. page 85.

'Motion.

'Whereas true religion and good morals are the only solid foundations of public liberty and happiness: Resolved, That it be, and it is hereby earnestly recommended to the several states to take the most effectual measures for the encouragement thereof; and for the suppressing theatrical entertainments, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.'

Monday, 16.

The sitting of the Convention was brought to a close this morning. In continuing the account of the proceedings, and religious services, since Thursday, it is unnecessary to preserve a regular sequence.

A committee, consisting of the Rev. Mr. Wheat and Messrs. Alston and Dickinson, was appointed to take into consideration that part of the Bishop's address which refers to the establishment of a religious journal under the authority of the Convention; and report whether any, and if any, what measures might be taken to effect the object. The efforts of the committee acting under the appointment of the last Convention, which proceeded so far as to publish the specimen number that received your favorable notice, were checked by the disappointment of their expectations in regard to the amount of patronage. This was caused partly by the fact, that the specimen number appeared and subscriptions were solicited just at the time when the public ear in the southwest was deaf to every thing save the crash and confusion in commercial affairs; and partly to a mistake which seems to have prevailed in other quarters of the Church respecting the plan and conditions of the enterprise. It was stated expressly that the publication would not proceed without a pledge in advance of a sufficient degree of support to justify it. Perhaps it was owing to the oversight of this statement that the names of only two subscribers east of the mountains were received. This was a heavy discouragement, and as other difficulties continued to operate, the present committee were compelled, with great sorrow, and some shame, to recommend an indefinite postponement of the measure. But they were led by the same considerations which convinced them of the importance and utility of having a paper of our own, to recommend the adoption of the following resolution:—'That the clergy of this Diocese promote as extensive a circulation as possible of "The Churchman," published at New York.' This resolution was adopted with a gratifying unanimity. We of this Diocese shall therefore regard your editorial labors with something of a family interest, and with the hope that the attention for which the Church in the southwest already stands indebted to you will not be abated.

The same difficulties which crushed our embryo journal had the effect of postponing the completion of our hopes in regard to an object still more important, the 'Southwestern Episcopal College.' Just as the appointed agent, the Rev. Mr. Polk, was about to go southward to solicit subscriptions in aid of the institution, his movements were checked by the report of the great shock in the monetary system, which has since been followed by universal confusion and disaster.—By this Convention the Bishop and the Standing Committee have been authorized to locate the institution in Madison county, near the centre of West Tennessee, (by which is now understood that interesting section of the state which lies between the Mississippi River, and the lower corner of the Tennessee,) provided an eligible site can be procured on reasonable terms. The people of that county are pledged to the amount of *twenty-five thousand dollars* in aid of the college. Little doubt is now entertained that a sufficient amount of funds can be raised to establish it on a large scale; especially if the hearts of our distant brethren continue open to the same noble spirit of charity which they have manifested toward other institutions of like character. A committee appointed to report a name for the college brought forward that of the Bishop of this Diocese; but he protested so warmly and determinately against it, that the Convention finally decided to call it 'Madison,' that being the name of the county in which it is to be located. It is not without the sacred and distinctive association too of Bishop Madison's memory. No longer a mere 'imagination bodied forth,' the college has at least 'a local habitation and a name;' and it is earnestly hoped that it will be planted, cherished, and supported by the whole Church until it shall become the light of learning and religion over the whole southwest; and a school of the prophets, to send forth many laborers into this neglected vineyard of the LORD.

On another subject, which has assumed a character of great interest and importance, the following resolutions were moved by Mr. Alston of the laity.

'*Resolved*, unanimously by this Convention, That in the history of the missionary operations of the Church during the past year, and especially in the recent declared embarrassment of the domestic department, they see occasion for regret and anxiety: and that they look forward to the future in the hope that the knowledge which should enlighten and direct Christian zeal may bring the streams of Christian action into their proper channels, and give to each its due degree of force and influence.

'*Resolved*, That from the consideration of the same circumstances, they are more deeply impressed with the propriety and necessity of giving enlarged and vigorous efficiency to the Missionary Society of this Diocese; and that they earnestly recommend to the clergy to use their efforts to increase the interest in its favor among the people of their charge.'

You will perceive that the first resolution borrows some of its words from the address of the Bishop of New York to your last Convention, and that it covers the ground occupied by your correspondent Libonotos. The bearing of the resolutions was carefully and distinctly stated to the Convention before they were put. They were unanimously adopted. Another resolution was contemplated, giving the sense of the Convention with regard to some questionable movements of the missionary authorities, from which they have since receded; but the Bishop having by request stated the circumstances and expressed the opinion that in the present posture of affairs the proposed resolution would be unnecessary and inexpedient, it was not offered.

The Rev. Mr. Wheat moved the adoption of a canon providing for the establishing a depository of Sunday school books, Bibles, Prayer-books, and tracts, very much in accordance with the recent action of the Church in Ohio; which canon was unanimously adopted. Another, proposing to make the plan of 'church offerings,' as established in New Jersey, the substitute for all others in this Diocese was, at his request, referred to the Committee on the Revision of Canons. Another canon, framed by the same gentleman, specifying the particulars of parochial reports, is based upon our peculiar and distinctive principles. It requires a statement of the whole number of baptized adults and infants belonging to the cure of the minister reporting: the number of the baptized who have been confirmed: and the number of the confirmed who regularly partake of the Lord's supper; the number added or substracted under each head during the year being also given. If the object be to exhibit the actual condition of an *Episcopal* congregation, I see not how it can be more fully and distinctly done. Most parochial reports would apply as well to the congregations of those denominations which undervalue the baptism of infants and reject confirmation.

I have mentioned, I believe, all the business of general interest which was transacted by this Convention. With the single remark, that the utmost good feeling, harmony, and zeal characterized its proceedings throughout, I proceed to notice the solemn and affecting service in the church.

On Friday night the rector of the parish baptized two adults, and the Bishop preached and confirmed eight persons. The address to the confirmed had a thrilling pathos and animating exhortation, which will never be forgotten by those who heard it. It did much towards overcoming the prejudices of the members of other churches, many of whom were present; and some of our own were heard to wish they might be confirmed over again.

On Saturday night Dr. Muller preached the missionary sermon; after which numerous contributions were obtained; the precise amount of which I have not been able to learn.

The ordination sermon was preached on Sunday morning, by the Rev. Dr. Stephens. The son of this venerable man was to be admitted to that ministry in which he has so long and so faithfully labored. This circumstance alone gave a touching interest to the occasion—an interest greatly heightened by the solemn manner, the vigorous thought, and classical expression with which the duties of the ministry were illustrated and enforced. When the candidate arose to his feet to receive the solemn and affecting charge of his parent, and the emotions of parental love almost choked the voice of the preacher, there was scarcely an eye within the crowded temple which was not full of the tears of sympathy. An allusion to Hamilcar's imposing the oath upon Hannibal was very happy and effective; but as the sermon is to be published, I will not speak of particular parts of it. I am content you shall learn from it, and from the Bishop's charge, 'the way we do things in Tennessee.' The candidates, the Rev. Mr. Forbes, of Mississippi, and Professor Stephens, of the Nashville University, were presented by the Rev. Dr. Weller, the former for Priests' Orders, the latter for Deacons'.

More than a hundred communicants partook of the Lord's supper: and it was a pleasing incident that wine had to be consecrated a second time, so unexpectedly numerous were the eucharistic guests.

At night Professor Stephens delivered his first sermon. Such a *first sermon* I never before heard. To quote a notice of it from one of our daily papers: 'Vigorous thought, cogent reasoning, pure, classical language were its attributes. We predict for this young gentleman a proud distinction among the clergy of our land.' There were present on this occasion many of the students of the University who appeared to be much impressed by the persuasive eloquence of their beloved professor.

The religious services of the Convention were closed by the Bishop's valedictory address to the clergy assembled round the chancel. I wish this could be published as a supplement to the charge. It was itself, perhaps, a more effective charge. Its topics were certainly of a higher order; and although that was most excellent, yet will this be remembered when that shall have passed away.

Never before has the Church in Tennessee presented so imposing an aspect as at this time. An unusual number have been in attendance from the neighboring towns. The legislature of the state being in session here, and the city being very full of strangers, the services of the convention week, and particularly of last Sunday, have been numerously attended. The Church has been truly and impressively set forth, and has conciliated a universal respect.

This parish has been greatly benefited. They are reported by the new rector to be perfectly united in their love of the Church, and in the support of it.—The plan of 'church offerings,' before alluded to, has been lately tried here, for the first time, and two hundred subscribers have been obtained, yielding about *twelve hundred dollars a year*. The rector, who was lately our missionary at New Orleans, is understood to have left there most reluctantly; but the success of his labors here should be a consoling indication of the approbation of the removal by the great Head of the Church. A CHURCHMAN."

Minutes of a Correspondence between the Right Rev. John Dubois, Roman Catholic Bishop of New York, and the Trustees of St. Joseph's, relative to the pastorship thereof. New York: JOHN MCLAUGHLIN. 1837.

Outlines of a History of the Court of Rome and of the Temporal Power of the Popes. Translated from the French. Philadelphia: Joseph Whetham. 1837.

The former of these works is a small pamphlet of about forty pages, giving the history of a dispute relative to one of the Roman Catholic churches in this city. The pastor of St. Joseph's Church, it appears from the pamphlet, was Dr. Pise and his assistant was Mr. Quinn. The Trustees, and from their account a large majority of the congregation, were dissatisfied with the former and much pleased with the latter.—The bishop having but a low opinion of Mr. Quinn's talents, resolved to displace him from St. Joseph's, and transfer him to a more humble and suitable station, and addressed a letter to him to that effect. The Trustees wrote to the bishop praying him to reconsider his resolve, and permit them to retain Mr. Quinn. The bishop, who was then absent from the city, assured the deputation who waited on him with the memorial, that the removal of Mr. Quinn should be suspended until he himself could have a meeting with the Trustees on his return to New York. But before this meeting could take place Mr. Quinn had delivered a farewell address which contained an insinuation of so offensive a character against the pastor of the church, as to absolve the bishop in his own judgment (after having seen the address) from the promise which, under different circumstances, he had given to the Trustees. Mr. Quinn accordingly received a new mandate commanding his immediate departure.

The difficulty, however, did not end here: for the Trustees were still averse to Dr. Pise, whom the Bishop was equally resolved to sustain.

The Trustees acknowledge the Bishop's authority to appoint whom he pleased; but they knew that the power of *supporting* the incumbent belonged exclusively to themselves; and in this strait they resolved to counterpoise the spiritual with the temporal, and try the efficacy of the *argumentum ad crumenam*.—They accordingly apprised the Bishop that they had withdrawn the salary of the Rev. Dr. Pise; and that if the Bishop now saw proper to close the doors of the church, and leave them without a clergyman, he was at liberty to do so. "Better," they say, "interdict the church than force upon the people a clergyman obnoxious to them." The Bishop promptly acted on the information, and imposed an interdict on the church. The Trustees, in return, have published the entire correspondence and proceedings in the premises, in order that the merits of the case may be known to the public.

The dispute is but a small affair in itself, but the principles involved in it are of great importance; and as it throws light on the position and practical operation of Roman Catholicism in our country, we have thought that a brief and impartial summary of the particulars would not be unacceptable.

The other work which we have placed in connection with this pamphlet is a respectable duodecimo, published without the remotest reference, and probably without the knowledge of the local dispute which we have mentioned. It is a translation of a work written by M. Daunou, a French author of the present century. M. Daunou, the translator says, is decidedly a Roman Catholic, and positively asserts the claims of the Church of Rome to determine authoritatively all matters of faith. But he is also decidedly hostile to the temporal power of the Popes; and the object of his work is to give a history of the origin and progress of that power. The subject has been incidentally handled by Gibbon and Sismondi, and more formally by Hallam, who, in his work on the Middle Ages, has devoted a chapter to the history of ecclesiastical power.—The work of Daunou is recommended by the translator as a fuller and more systematic investigation of the subject by one who was neither an infidel, like Gibbon, nor a Protestant, like Hallam; but who, though a Roman Catholic, deprecates, nevertheless, the alliance between the temporal and spiritual powers, which from small beginnings has grown up at Rome, and the effects of which are still visible in many usages that involve the rights of the clergy and laity of the Church of Rome.

In our own Church we carefully distinguish between the right of ordination and the right of election. The former is invested exclusively in the highest ecclesiastical functionaries—the bishops: the latter, when a bishop is to be chosen, is exercised by the clergy and laity; and when a minister is to be chosen, by the people alone. The clergy and laity *choose* their bishop, but they never imagine that they have the power to *consecrate* him: the people in like manner *choose* their ministers; but this right of *election* they never dream of confounding with the much higher power of *ordination*. This latter power our Church regards as divine and spiritual, and we are, equally with the Roman Catholics, tenacious of its purity. Our people would never consent to receive the ministrations of a man who had not what we consider to be valid orders; but this, they think, does not debar them from the right of election among the many who have received orders.—This distinction we believe to be reasonable and conformable to primitive usage; and we are inclined to think that it will, sooner or later, be adopted and acted upon among the Roman Catholics of this country. The same distinction is recognised among the Roman Catholics of France, where the bishops are appointed by the government, from which also they derive their support. The translator of the present work, if we mistake not, favors the principle that they who support the ministry should have a voice in their election or appointment. He is a Roman Catholic, but a friend to the liberty which has been a distinguishing feature of the Gallican in opposition to other branches of the Church of Rome. An extract from his introduction will set this matter in a clearer light, and render it probable that the same views are favored by other Roman Catholics in the United States.

In ancient times the bishops, as well those of Rome, as of other Episcopal Sees, were elected by the people, and to such elections was applied, says Mezerai, the saying *Vox populi, Vox Dei.* That such was the custom, in respect to the See of Rome will appear from the first four chapters of this book. It was under Nicholas II., that a rule was made, by which the election was taken from the clergy, nobility, and the people, and given to the cardinal bishops of Rome to whom were added afterwards the cardinal presbyters or priests. The rule thus established was afterwards modified under Alexander II. That such was the custom in respect to other Episcopal Sees is affirmed, not only by Mezerai, but by the advocate general Talon, and the President Henault. (Postea chs. 9 and 10.) This custom prevailed in England as well as in France and other countries.

But "the kings," says President Henault, "in founding benefices, and in receiving the Church into the State, succeeded to the right of election, which the faithful originally exercised." This reason obviously does not exist in this country; for here there can hardly be said to be any benefices in the modern canonical sense of the word. But if we may so call them, they are founded by the voluntary contributions of the worshippers, to which sometimes are added the contributions of others, who must be supposed especially to intend their benefit. Here too, no Church is received into the state in the sense of this expression. Here we have no king "upon whom," adopting the expression of Talon, "the subjects repose the government of the State, of which the Church is the noblest part." Why then, may not the Roman Catholics of the United States return to what the author considers the ancient discipline of the Church, and exercise, as the faithful did in ancient times, the right of selecting their own spiritual guides?

The only other objection mentioned by President Henault (who sums them all up) is, that "simony, intrigue, and ignorance prevailed at elections and gave to the dioceses unworthy pastors." Without inquiring how far this consideration was properly allowed to operate during the dark ages—(and it was during that period the author proves this change of discipline occurred)—it would not be very respectful to the intelligence of the American Catholic laity to suppose them deficient in the knowledge requisite to the exercise of a right which was enjoyed by the worshippers during several of the first centuries of the Church. As to the fear of simony and intrigue, it can be founded only upon the supposition of a state of morals which, it is to be hoped, may never exist in this country. Besides the fear of these evils is proved to be groundless, by the experience of other denominations, in the United States, and to persist in withholding from the worshippers of the Catholic communions, the right of election on the ground that it is a necessary or proper precaution against abuses of this nature, may be esteemed an injurious distinction, as well as a departure from the ancient discipline, for reasons which cannot be supposed any longer, and especially in this country, to exist.

One effect of this restoration of the right of election would be to bring the ecclesiastical organization of the American Roman Catholic Church into more apparent harmony with the other institutions of the country. It would indeed be a false proposition to assert that the positive institutions of the apostles ought to be modified, so as to conform to the ever varying institutions of political states: yet where it so happens that those institutions do closely resemble each other, it is an additional reason for abrogating any changes in the former, which render them dissimilar, either in respect of their exterior form, or the mode in which pastors are appointed. The Catholic body in the United States is sufficiently numerous, to supply the materials for its own organization, and the restoration to them of the elective franchise, as it was exercised in the ancient Church, would be an effectual precaution against the mission or authoritative institution of pastors whose principles or qualifications may not be entirely approved by American Catholics, an occurrence which is certainly possible, even if it should be thought improbable.

Our countrymen (and in this remark the Catholic portion of them are included) have occasionally betrayed considerable jealousy of the influence of the appointing power upon their political interests, and some of the states have gone very far in rendering certain employments under the general government incompatible with state offices. The influence which the hope of promotion, as well as that of a dependant official station, has upon most men, and may have upon very good men, is thought to be a sufficient reason for precautions of this nature. Experience teaches that influences of this kind are not confined to a single channel. They may reach to any place which confers either distinction, influence, or even a very moderate and precarious profit. Still, these facts it is admitted, give rise to considerations of mere expediency, which ought not by any means, to overrule that which has been positively instituted by the authority of the inspired teachers of Christianity. Yet, if the author is right in his views of the primitive discipline of the Church, the preventive for any fears of this nature would be effectually supplied, by a return to the ancient practice of election, and to do so, far from being either heretical or schismatical, would be but a proper homage to the intelligence of the American Catholics of the nineteenth century.

It might tend also to elevate the character of the clergy by supplying motives for the cultivation of those qualities which would render them more useful and more acceptable to their flocks. The idea is entertained by many citizens, that this nation is advancing more rapidly in improvement than any other portion of the civilized world. It is supposed that the means and influences of melioration in every department of the complex economy of a civilized and Christian community, if not more abundant in the United States, at least are here brought to bear upon their appropriate objects with fewer impediments to their useful and immediate effect, than in any other country. If this be so, every class of persons in the American communities must share more largely in their influence, and of course be benefited by their effects. Very intelligent persons, who have emigrated from different countries in Europe, and have settled in the United States, (and among them are some eminent prelates,) have avowed a strong and very decided approbation if not preference of the principles of our social systems. If such praise be due to the institutions of the country, their genial effects upon the ecclesiastical bodies of the country must necessarily be very important, and their benefits could not fail to be applied by the practice of election. In this respect a return to the ancient discipline would be very auspicious.

Many more observations might be made upon this topic, but they will readily occur to the reader. The arguments, opinions and suggestions of M. Daunou are of sufficient importance to be known. If they should be deemed just, they may lead to an alteration in the present organic arrangements of the American Catholic Church. Perhaps they may also induce a declaration of liberties by the American prelacy similar to that of the Gallican clergy in 1682. The American Roman Catholic laity would, without doubt, unhesitatingly concur in such an act, and give to it an abundantly efficient effect, if the prelacy should need their aid for such a purpose. Our author considers the declaration of 1682 one of the noblest monuments of the liberties of the Church with which he is connected, as well as of his nation. Such an act, if not necessary now, would be very proper, and may be important hereafter as a monument of liberties. In France the declaration of 1682 has been found on many occasions eminently useful. Had it been made earlier, in the time of Pepin-le-Bref, for example, or at any time before the encroachment of the Church upon the civil power had become inveterate, it might have prevented many, if not all, of the disastrous conflicts which are narrated in the following pages.

PHRENOLOGY.—The last thing on this subject which has been sent to us bears on its title-page, *A Discourse on the Social Relations of Man; delivered before the Boston Phrenological Society, at the close of their course of Lectures.* By S G. HOWE. Boston. 1837.

The Boston Phrenological Society comprises, we are informed, some names of high repute in the literary, and scientific, and religious world. This lecture is published at the request of the Society: it treats of a grave theme, "the social relations of man;" and it derives, to us at least, an additional importance from being a specimen of a series.

After the lecturer has waxed warm with his subject, he speaks scornfully (page 28) of "the oft-refuted and stale charge of materialism which is brought against phrenology." In the commencement of his lecture, however, when he undertakes to state "the nature and high office of the science," his first proposition is, that phrenology "teaches that our immaterial and immortal spirits, though essentially independent of matter, are, in this state of being, entirely subjected to and dependent upon corporeal organization for the manner and extent of their manifestations." In other words, a man's piety, honesty, fidelity, and all the worthy manifestations of his immaterial spirit are to be *entirely* attributed to a good "corporeal organization;" and, on the other hand, the opposite manifestations of the spirit, such as impiety, dishonesty, treachery, and the whole catalogue of vices, are to be *entirely* attributed to a bad corporeal organization." Mr. Howe must excuse us from being entrapped by a rhetorical flourish. If he will thus make *virtue* and *vice* "entirely dependent upon corporeal organization," not all the pretty epithets of "immaterial," "immortal," &c., which he can bestow on the spirit, will deter us from ascribing downright materialism to the "science" of phrenology. The followers of Spinoza vaunt their belief in "the soul of the world:" none, however, but themselves think this a reason why they should not be called atheists.

At page 23, the following error is specified as a "violation of a phrenological principle."

> The precocity of our youth has been remarked by all intelligent foreigners who have ever visited the country, and it is not uncommon for Americans to boast of it. Our fathers thought, and wisely thought, that twenty-one years passed in training the body and mind, under the eye and control of affectionate authority, were not too much; but the present generation has no idea of this; the young Phaeton has leaped into the chariot of the sun—he is driving furiously on, and risks not only breaking his own neck, but setting the world on fire, as he sinks in the west.
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> It seems to me that this error is too common in most of the pursuits of life, and that it is becoming still more so with us. Our boys at school must be treated like young gentlemen; their self-esteem must be continually appealed to; and at fourteen or fifteen, they will stand upon their reserved rights, and resolutety rebel, rather than submit to a discipline or a punishment, which the son of an English nobleman would not consider as disgraceful. These unbearded Solomons, these cocksparrow Hotspurs, will tell you they understand the rights of man as well as their masters, and they will rather die in the breach than yield it up.

This is well said, and Mr. Howe says some other true things, which he fondly ascribes to phrenology; but which he might with equal propriety ascribe to poudology or nosology, to the hierophants of Egypt, or the golden mice of Ashdod.

Mr. Howe tells us, page 31, that though he has not time to discuss "the phrenological views of religious rites," he will yet "show how some of those rites, by causing an undue excitement to the cerebral organs, violate the natural laws, and are contrary to the first principles of the science." He then devotes a few pages to the consideration of the injurious effects on health flowing from such "rites" or measures as are practised in camp-meetings, protracted meetings, and preconcerted revivals. We have far graver objections to such abuses than they can have who bewail them as "an undue expenditure of cerebral influence" or an "over stimulus of particular organs." But if phrenology can arrest such abuses by such arguments, so be it: it is well if the quackery of religion can be counteracted by the empiricism of science.

But phrenology aims higher: it "teaches us that religion is a sentiment and not a dogma or a creed:" and Mr. Howe consequently sees in it a valuable panacea for healing sectarian divisions, and purging out certain notions, which, even in the nineteenth century, "men and women cling to and dignify with the name of principles." Among these "notions" we are not surprised to find, page twenty-nine, the fall and redemption of man. The rejection of these doctrines is just what might be expected from one who, in common with the very fanatics whom he affects to despise, assures us that "religion is of the heart and not of the head, of the feelings and not of the reason." But how shall we reconcile the rejection of these doctrines with a professed belief in revelation? This has been long a difficult problem, and we are half inclined to award to Mr. Howe and his new "science" the credit of its solution: for he tells us that "phrenology satisfactorily shows that man is prepared by nature to receive a revelation, and that without such natural adaptation a revelation might as well be made to horses and to cows as to him."

THE BISHOP'S ADDRESS.—Several mistakes have occurred in printing the Bishop's address, which it is important should be pointed out, though too late to be rectified.

1. In the paper of the 14th ult., the letter of the city clergy and the Bishop's reply are printed as forming part of the address. The fact of the correspondence only was mentioned by the Bishop in the delivery of the address: the letters were furnished to the printer to be appended in a note, and were by mistake inserted in the text.

2. What is printed as a note in the same paper ought to have formed part of the text.

3. In the paper of October 21, a copy of the Instrument of Donation of churches is promised, which does not appear. It is proper to state that this also was not the fault of the Bishop, the copy having been duly furnished by him to the printer. This omission it is not too late to supply.

INSTRUMENT OF DONATION OF CHURCHES.

We, the rector, churchwardens, and vestrymen of and State of New York, having, by the good providence of ALMIGHTY GOD, erected in a house of public worship, do hereby appropriate and devote the same to the worship and service of ALMIGHTY GOD, the Father, the Son, and the HOLY GHOST, according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrines, liturgy, rites, and usages, and by a congregation in communion with said Church, and in union with the Convention thereof in the Diocese of New York.

And we do, also, hereby request the Rt. Rev. Benjamin Tredwell Onderdonk, D. D., Bishop of the said Diocese, to take the said building under his spiritual jurisdiction, as Bishop aforesaid, and that of his successors in office, and to consecrate the same by the name of and thereby separate it from all unhallowed, worldly, and common uses, and solemnly dedicate it to the holy purposes above mentioned.

And we do, moreover, hereby relinquish all claim to any right of disposing of the said building, or allowing of the use of it in any way inconsistent with the terms and true meaning of this instrument of donation, and with the consecration hereby requested of the Bishop of this Diocese.

In testimony whereof, we, the said rector, churchwardens, and vestrymen have caused this instrument of donation to have attached to it the seal of our corporation, and the signature of the presiding officer and clerk of a meeting duly convened on this day of in the year of our LORD one thousand eight hundred and

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BISHOP SMITH.—In the extract which we gave last week of a letter from a gentleman in Lexington, the result of the late trial in that place was said to be "a triumphant vindication" of Bishop Smith. In admitting this expression we have been understood, as it has been stated to us in conversation, to sanction an imputation on the prosecutors in the trial. Of those who reason thus we might say with Lord Bacon, "*transeun ab ignorantia ad præjudicium:* they skip from ignorance to a prejudicate opinion, and never take a sound judgment in their way." Nothing certainly could be farther from our intention, nor are we willing that our silence should receive so unfair a construction. We rejoice of course in the acquittal of Bishop Smith, but we cannot consent that this acquittal should, in the least degree, sully the reputation of his prosecutors, or rob them of any portion of the respect and confidence which they have long and deservedly enjoyed. The task which they have discharged was of a most ungracious and painful kind, and such as nothing but a deep and solemn sense of duty could have induced them to undertake. To suppose them to have been actuated by other than conscientious motives, or to cast any aspersions on their conduct, appears to us to be exceedingly unjust and uncharitable. Such a course moreover is calculated to impair the beneficial effects of the trial, which ought to obliterate the memory of grievances and restore peace and harmony on all sides. For our own part, we cheerfully acquiesce in the decision of the court; we desire that the past should be buried in oblivion; we welcome Bishop Smith to a new and, as we sincerely hope, a happier career: while at the same time we award to his prosecutors the praise of having discharged in a very trying exigency, what in their consciences they believed to be their duty to the Church and to GOD.

To the expression alluded to—occurring, as it did, in a letter written under the excitement of the moment, and without a view to publication—we attached no importance. And if any expression in the annexed statement is thought to imply a different view of the case from that which we have taken, we desire not to be responsible for it. It is taken from the Lexington Intelligencer, and is given, like the extract in our last, merely as matter of intelligence.

Ecclesiastical Trial.—The ecclesiastical court assembled for the trial of the Rt. Rev. B. B. Smith, Bishop of the Diocese of Kentucky, composed of the Rt. Rev. Charles P. McIlvaine, Bishop of Ohio, the Rt. Rev. Jackson Kemper, Bishop of Missouri and Indiana, and the Right Rev. Samuel A. McCoskry, Bishop of Michigan, closed its labors on Wednesday last, after a most laborious session of three weeks and three days.

The decision of the court in the case was read on Wednesday at 11 o'clock, A. M., by Bishop McIlvaine, president of the court. The charges against Bishop Smith were six in number, and the "specifications," under these several charges were one hundred and thirty-four. The canons of the Diocese, prescribing the mode of the trial, made it imperative upon the court to decide upon each specification separately, and pronounce "*guilty*," or "*not guilty*," that is to say, according to the explanation of the court, whether the facts alleged in the specifications were *true* or *not true*. The court found the accused, under this signification of the term, *guilty* of some of the *specifications*, (how many we do not remember,) without criminality; but found him *not guilty* on all the *charges* preferred against him in the presentment, and fully and honorably acquitted him.

The close of this trial was one of the most solemn, impressive, and affecting scenes we have ever witnessed. Christ Church, where the trial was held, was crowded in every part, by an audience manifesting the most intense interest in the result. The accused, habited in a rochet, was seated in front of the court, in the left aisle of the church, supported by the Rev. Mr. Ward, of Lexington, and the Rev. Mr. Jackson, of Louisville. On a chair in front of the accused were hung his robes of office. The bishops composing the court were habited in their full official costume, and made a most imposing appearance. During the reading of the decision the most profound silence reigned in the church, all eyes being fixed with the most intense anxiety upon the Rt. Rev. President of the court. As soon as the final result was pronounced, the audience, to manifest their approbation, commenced clapping, which, however, was immediately arrested by the president of the court, who raised his hand, in token of his request that silence should be observed. He then, on behalf of himself and his associates, said, in substance, that the Right Rev. B. B. Smith having been acquitted of the charges alleged against him they were ready to receive him in the most perfect and unreserved confidence, after he was reinvested in his robes of office, into the place which he had before occupied, within the chancel, and to salute him as their brother in the Church, and as worthy of Christian and official fellowship with them.

The church choir, accompanied by the organ, then commenced singing an appropriate hymn, to the solemn and impressive tune of Old Hundred, during which Bishop Smith took his place within the chancel. After the hymn had closed, Bishop McIlvaine pronounced a benediction and dismissed the audience. There were but few dry eyes in the church, and the court itself were deeply affected by the scene. Many of the congregation, as soon as dismissed, overcome with their emotions, rushed toward the chancel, to congratulate the accused upon his acquittal, and to take an affectionate leave of the right reverend gentlemen composing the court, whose amiable and dignified deportment, during their stay in Lexington, has won for them the respect, confidence and esteem of all who became acquainted with them. They have left an impression upon this community that will not be easily effaced.

We trust, now that the investigation into the conduct of the Rt. Rev. B. B. Smith, which has so long been a theme of discussion, is closed and the final decision given, that the subject from this time forth will be dropped and forgotten. It has been the occasion of much angry comment, and many harsh remarks, pro and con. from those who took sides for or against the individual chiefly concerned. It has brought into collision those who, up to the time of the breaking out of these difficulties, had been warm friends, in and out of the Church, and produced many painful alienations. Blame may possibly attach to both sides—all that has been offensive should, therefore, be buried in oblivion, and social intercourse resume its wonted cordiality.

A Rational Illustration of the Book of Common Prayer of the Church of England. By CHARLES WHEATLEY, A. M. Improved by additions and notes, adapting this edition to the present state of the Protestant Episcopal Church in America. Boston: B. B. Mussey. 1837.

The publication of an edition of this work in the United States we cannot but look upon as highly judicious. The crying evil of the present day is a want of fixed principle; a want of knowledge of the reasons why we belong to one denomination rather than another. *Study* is almost obsolete; and the majority of books now issued from the press—to be hastily skimmed over—are in general too superficial to give us sound information. Such reading rather tends to weaken than to fix our principles. It is in the old authors that we find real wisdom and real worth; their opinions were the fruit of long years of meditation; and they have come down to us tried by the ordeal of the examination of some generations. As sterling gold, they have passed through the fire, and come out but the more purified and valuable. In the present day, when one opinion is ever giving way to another, and one bold theory destroyed by one still bolder, our only course is to turn to the principles of old, and making them our sheet anchor, rely upon them for safety amidst the storms and contentions around us.

As regards this edition, we are sorry that we cannot speak of it as favorably as we would wish. The notes of the anonymous editor are scanty and superficial, and much is passed over which, in the present state of our Church, requires explanation and illustration. They have evidently been written in a hurry, and without research. And still less favorably can we speak of the mechanical execution of the book. The paper is poor, the type bad, and it is full of errors of carelessness. A table of errata would fill a large space. Where references are made to past pages, they have been printed frequently according to the English edition, without being accommodated to the paging of the present one. But with these faults, which we sincerely grieve to see in a work of so much utility and merit, we must recommend it to the attention of all who desire to understand their Prayer-book, or the origin and reasons of the institutions of our Church; and no one, we are confident, can carefully peruse it without rising from the task with more sincere admiration of our beautiful liturgy. T.

Word of Warning in the Last Days. By the REV. W. W. PYM, Vicar of William Hurts. Philadelphia. 1837.

It is not often that we see an English *pamphlet* republished in this country, but the present is an exception. We are probably correct in attributing its appearance to the interest which the public have of late taken on the subject, the *personal* advent of our Saviour on earth. It is a laborious argument on the old grounds; and we must say, that to us the author appears entirely to have failed in producing his desired conclusions. He has, however, gone farther than is usual, and attempts to make out that the advent is close at hand. When men, proud in their own conceit, and spurning the directions of the SPIRIT, seek in their own wisdom to unravel the mysteries of prophecy, we can scarcely wonder that they involve themselves in an endless labyrinth of confusion. To no subject is it more requisite to approach in a lowly, a humble, self-doubting and sanctified spirit than to this. A dozen years scarcely passes without one or more deluded men, exalting themselves as demi-prophets; and with such must we rank the author of this present essay. Half a century since, London was thrown into a universal commotion on the promulgation of a prophecy that the end of the world was to happen in a week; but so often have such things since passed over, that now they are scarcely noticed even by the most superstitious; and we venture to predict that this will be overlooked with equal contempt.—We say nothing of the inutility or presumption of such researches, while so much else remains to be done, and leave this pamphlet to pursue its quiet way to the ocean of oblivion. T.

DIOCESE OF QUEBEC.—Owing to the great increase of the Episcopal labors from the continual accession of Protestant population, the late Bishop of Quebec obtained, in 1836, the consecration of Archdeacon Mountain as Lord Bishop of Montreal, but without any division of the Diocese. To effect this object, Bishop Stewart surrendered one-third of his income to his assistant, whom he had appointed by commission to aid him to such extent as might be required, and with powers to administer the affairs of the Diocese, in the event of his (Dr. Stewart's) death till a successor should be appointed to the See of Quebec. This is the footing on which matters stand at present: no salary, however, is attached to the see of Montreal, nor does any provision exist, in the present state of the ecclesiastical establishment, for continuing to the person who may be appointed to the See of Quebec the salary enjoyed by the late Bishop and his predecessor. The salary which Bishop Mountain received from the Bishop of Quebec during the life of the latter was 1000*l.* a year. Since the demise of Dr. Stewart this sum has been discontinued: the whole salary of the See of Quebec having fallen with the late incumbent, and not being likely, in the present posture of affairs, to be renewed. We have not yet seen any confirmation of the reported appointment of Dr. Hawell of Stookport to the Diocese of Quebec. We gather these particulars from the Quebec Gazette and Colonial Churchman.

LITERAL FULFILMENT.—We must again decline entering into an argument with our respected friend G. B. of the Episcopal Recorder, on the merits of his favorite system. If we have proved nothing, it should be at least remembered that we undertook to prove nothing: we merely stated certain opinions, which we honestly supposed would be scouted by the great majority of sober-thinking men. We are not yet convinced that G. B. himself espouses these opinions; for although he writes warmly in favor of "literal fulfilment," yet he does not descend to particulars. It would therefore be idle to enter into controversy with one against whom our first remarks were certainly not directed, and to whose views, it might be found, they could not be applied. We can only assure our worthy brother that the allusion to "phrenology and animal magnetism" was not meant to cast disrespect on himself or any other sober-minded person. With these assurances we hope he will be satisfied: to say more would be inconsistent with our view of the importance of the subject; to say less would be injustice to one who writes in a more amiable and courteous style than any person with whom we have yet had the misfortune to differ.

MISSION CHURCH OF THE HOLY EVANGELISTS.—We desire in a special manner to direct the attention of our readers to the notice, in another column, of the fair which is to be held the week preceding Christmas, for the benefit of the Sunday School attached to the First Mission Church. The school consists of about one hundred and fifty regular attendants; they are for the most part children of poor parents, and at least one half of them need to be clothed, either in whole or in part, to enable them to attend school during the winter. We need only commend this object to the ladies of other congregaitons to insure its accomplishment. Articles of clothing may be prepared for the use of the scholars, or fancy articles may be made for the fair, with the proceeds of the sale of which the children may be clothed.

POLITICS IN THE PULPIT.—As we adverted in our last to some comments which appeared in the New York American on Mr. Johnson's sermon, it is proper to state that the editor of that paper has very handsomely declared, that after reading the discourse he thinks "the censure wholly unsustained by the facts." This is the more creditable to the editor, from the fact, that Mr. Johnson's language on the point at issue was unguarded and capable of a construction not in harmony with the general design of the discourse. Such instances of liberal judgment, though natural to the editor of the American, are none the less worthy of praise.

The Bishop requests us to state, that the proper service for Thangsgiving Day was sent, last year, to all the then clergy of the Diocese, whose residences were known. It will be sent, this year, to such as have since been connected with it. Should any of the former not now be in possession of their copies, or any of the latter fail of receiving theirs, they can be supplied by application to the Protestant Episcopal Press.

TO CORRESPONDENTS.—The construction of the rubric respecting the services on the intervening Sundays between the 25th after Trinity and the first of Advent, will be the subject of an article in our next.

"A Lay Subscriber" is under consideration.

"Spectator" in our next.

"A Subscriber," and "Elthone," are received.

The acknowledgment of Dr. Turner, and a few editorial notices designed for this week, are deferred.

The correspondence relative to the late resignation of Rev. W. Richmond is received, and will appear in our next.

ERRATUM.—In the piece signed "Erastus," near the conclusion, for "churches," &c., read "bishops generally have no veto."

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twenty-fifth Sunday after Trinity, November 12, Eastchester, *Westchester county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Montgomery county.*—Twenty-first Sunday after Trinity, October 15, consecrated St. John's Church, Johnstown, beautifully rebuilt of stone, since its destruction by fire last November. The instrument of donation was presented to the Bishop, on behalf of the vestry, by Mr. Elias Prindle, senior warden, and read by the rector, the Rev. Joseph Ransom, who also read the sentence of consecration. Morning prayer was read by the Rev. William Tatham, missionary at Fairfield and Norway, Herkimer county, assisted by the Rev. John Knill, deacon, missionary at Little Falls and Mohawk, in the same county, who read the lessons; and the sermon preached by the Bishop.

In the afternoon, confirmed 5 in the same church.

Herkimer county.—Tuesday, October 17, in Emmanuel Church, Little Falls, admitted the Rev. Mr. Knill to Priests' Orders. Morning prayer was read by the Rev. Mr. Ransom, who also presented the candidate, assisted by the Rev. Mr. Tatham; and the sermon preached by the Bishop.

Oneida county.—Thursday, October 19, in Trinity Church, Utica, admitted William Baker and Thomas J. Ruger to Deacons' Orders. Morning prayer was read by the Rev. Amos C. Treadway, missionary at Sacket's Harbor, Jefferson county, assisted by the Rev. Stephen McHugh, missionary at Holland Patent and Oriskany, who read the lessons; the candidates presented by the Rev. John C. Rudd, D. D.; and the sermon preached by the Bishop.

In the evening, confirmed 28 in the same church.

Friday, October 20, in St. Stephen's Church, New Hartford, admitted the Rev. Samuel C. Davis, deacon, the minister of the church, to Priests' Orders. Morning prayer was read by the Rev. Mr. Knill, assisted by the Rev. Mr. Baker, who read the lessons; the candidate presented by the Rev. Dr. Rudd; and the sermon preached by the Bishop. The Rev. Pierre A. Proal, rector of Trinity Church, Utica, and the Rev. Mr. Treadway were also present, and assisted in the laying on of hands.

In the afternoon confirmed 10 in the same church, and in the evening, at his residence, a sick member of the parish.

Otsego county.—Twenty-second Sunday after Trinity, October 22, in Zion Church, Louisville, confirmed 11.

Monday, October 23, in Christ Church, Gilbertsville, admitted Humphrey Hollis to Deacons' Orders. Morning prayer was read by the Rev. Orsamus H. Smith, rector of Zion Church, Louisville, assisted by the Rev. Charles Jones, rector of St. Andrew's Church, New Berlin, Chenango county, who read the lessons; the candidate presented by the Rev. John Hughes, missionary at Gilbertsville and Otego; and the sermon preached by the Bishop.

Delaware county.—Wednesday, October 25, in St. John's Church, Delhi, admitted Servilius Storking to Deacons' Orders. Morning prayer was read by the Rev. Norman H. Adams, rector of St. Matthew's Church, Unadilla, Otsego county, and St. Peter's Church, Bainbridge, Chenango county, assisted by the Rev. Amos B. Beach, deacon, missionary at Walton, who read the lessons; the candidate presented by the Rev. Thomas S. Judd, rector of St. John's, and the sermon preached by the Bishop.

Thursday, October 26, in St. Peter's Church, Hobart, confirmed 8.

Dutchess county.—Twenty-third Sunday after Trinity, October 29, in St. Paul's Church, Poughkeepsie, instituted the Rev. Frederick W. Hatch into the rectorship. The morning prayer was read by the Rev. Edward C. Bull, deacon, of Massachusetts; the keys of the church presented to the new incumbent, on behalf of the vestry, by Mr. George P. Oakley, warden; and the sermon preached by the Bishop.

In the afternoon confirmed 5 in the same church.

CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Bishop Onderdonk proposes holding the annual confirmations in New York and Brooklyn, for the ensuing season, as follows:—

Advent Sunday, December 3, St. Peter's Church, *Brooklyn.*

Third Sunday in Advent, December 17, Grace Church, *New York.*

First Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

CALENDAR.

NOVEMBER.

5. Twenty-fourth Sunday after Trinity.
12. Twenty-fifth Sunday after Trinity.

[On this and the following Sunday the collects, epistles and gospels for two of the omitted Sundays after the Epiphany are to be used.]

19. Twenty-sixth Sunday after Trinity.
26. Twenty-seventh Sunday after Trinity.

[On this day the collect, epistle, and gospel for the twenty-fifth Sunday are to be used.]

30. St. Andrew the Apostle.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, Rev. Lewis P., D. D., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, Rev. John L., D. D., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Coghlan, Rev. James, 266 Fourth.
Colton, Rev. Calvin, 9 Murray street.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Goddard, Rev. Kngston, Chelsea Square, Twentieth.
Hackley, Rev. Charles W., 82 Waverley.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. C. S. 84 Chambers.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 44 Great Jones.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Milnor, D. D. Rev. James, 82 Beekman.
Mills, Rev. George, 349½ Bowery.
Morris, Rev. William, 186 Canal street.
Marcus, Rev. Moses.
Manney, Rev. S. W., Corner Avenue D and Tenth.
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, 9 Murray.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, Rev. Samuel, D. D. 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William, 97 Mercer.
Taylor, Rev. Thomas H., D. D. 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A., 22d street, west of 9th Avenue.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R, D. D. Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev. T. S., 117 Nassau.
Cutler, Rev. B. C., D. D., 152 Washington.
Diller, Rev. J. W., 209 Fulton.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev. E. M., Johnson, corner of Pearl.
Knapp, Rev. N. P., 38 Concord.
Messenger, Rev. J. F., Lawrence, near Willoughby.

OBITUARY.

Died, in this city, on Thursday, the 26th instant, Joseph Field, youngest son of Rev. William Staunton, aged 17 months.

NOTICES.

CITY MISSION.

The subscriber, as missionary at large, would earnestly solicit the aid of the benevolent in behalf of the poor. The necessities of the poor are daily increasing, and the missionary is entirely destitute of funds for their relief.

As the time of the missionary at large is altogether devoted to the service of the poor, in endeavoring to do them good, both in temporal and spiritual things, he hourly is called to witness cases of great poverty and distress; and therefore has a paramount claim on the friends of the poor for their assistance.

Any donations of money, or articles of clothing for the poor, may be left with the Agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street.

ALEXANDER FRASER.

The ladies connected with the Eighth Avenue Sunday school having formed a sewing society, for the purpose of aiding in clothing the poor and destitute in the neighborhood of Eighth, Ninth, and Tenth Avenues, and between Thirtieth and Fortieth-streets, respectfully solicit donations from the charitably disposed. Any articles that can be turned to use will be thankfully received at the Protestant Episcopal Press, Messrs. Swords, Stanford & Co., or by the superintendent, No. 14 East Building Theological Seminary. Shoes, stockings, calico, thread, needles, &c. &c. would be of great service to them.

October 28. 2m

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received from Mrs P G Arcularius, by the hands of the secretary and general agent, for Greece, $70 00. Received by the hands of James Swords, Esq, from Mrs H Jefferson, Ohio, for Cape Palmas, per Rev T H Quinan, 2 00; from Rev K Metcalf, rector of St Mark's church, Leroy, Genesee county, offerings of Sunday school, for Greek mission, 6 00—8 00. Received by the hands of Mr F S Winston, from a friend to missions, for Greece, 1 00; Persia, 1 00; Africa, 1 00—3 00. Received by the hands of the secretary and general agent, from Bethlehem parish, for Africa, $20 00; from children of Christ church Sunday school, Cambridge, Mass, 5 00; from the Female Missionary Society of ditto, 3 00—for Africa, 28 00. Received from Rev Joshua Peterkin, contributed by the Ladies Benevolent Association of St Andrew's Church, Baltimore, for Africa, 20 00. Received from a lady of New Jersey, 3 00. Remitted by W H Hubbard, Esq, receiving agent at Richmond, Va, from Mrs Cobbs, Nelson, 50 cents; from Mrs D Walker, Petersburg, per Rev H M Bartlett, 10 00; from Mrs Lucy Wright, Westmoreland, per Rev G W Nelson, 2 50; from Capt B C Chinn, Richmond, 5 00; Monumental church offerings, by Miss Christian Moore, for Greece, 32 00; from individuals of St Thomas' church, Orange county, per Rev W H Hart, 15 00; from Sunday school children of ditto, per ditto, 4 71; from Miss A E Gill, Sunday scholar of Christ church, per Rev Geo Woodbridge, 50 cents—70 21. Remitted by Benj Howard, Esq, agent at Boston, from Juvenile Missionary Society of St James' Church, Roxbury, Mass, by the hands of Mr T W Haskins, for school in Syra, 12 00; several young ladies of Miss Spear's school, Boston, for Athens, 2 00; "a child's mite," from a little girl of Christ church, Leicester, Mass, 6 cents; a member of Trinity church, Boston, by the hands of the Rev Dr Wainwright, for Persia, 100 00—114 06. Total receipts, 316 27.

CHARLES J. ALDIS, Acting Treasurer,
October 91, 1837. Bank of America.

DOMESTIC MISSIONS.

Since the last report of the Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society he has received the following contributions, viz.

Remitted by W H Hubbard, Esq, receiving agent at Richmond, Va, received from Miss Nancy Crawford, Amherst, for Domestic missions, $2 00. Received from Mrs Cobbs, Nelson, for do, 50 cents. Received from an old Episcopalian, for the Diocese of Illinois, 10 00. Through the Rev Geo Lemmon, from Thomas M. Ambler, Esq, of Fauquier, Va, 10 00. Do., from a friend to missions, 10 00. From Capt B C Chinn, of Richmond county, 5 00. By the hands of Frederick H Stimpson, Esq, receiving agent at Boston, received from the Rev E M P Wells, being weekly offerings to July 1st, of the school for Moral Discipline in Boston, 60 00.—Total receipts, $97 50.

JAMES SWORDS, Treasurer.
November 1, 1837.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums, viz.

1837.

Oct. 14	From St Thomas' church, Hamilton, -	$3 00
27	" Offerings of St Mark's church, Leroy, per Rev K Metcalf, - -	5 00
"	" Pierrepont Manor, Jefferson county,	15 00
31	" Rev W F Walker, rector of Christ church, Troy, - - - -	10 00
"	" Major Kirby, a donation from Dexter, Jefferson county,	2 50
"	" One subscriber, - - - -	3 00
		$38 50

THOMAS BROWNING, Treasurer,
October 31. 77 Maiden lane.

Subscriptions and donations thankfully received, as above, or at the Depository, 28 Ann-street, up stairs, by the agent, Thomas C Butler, who has for sale and gratuitous distribution a new edition of the small Prayer-book on superior paper.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums, viz.

1837.

Oct. 14	From St Thomas' church, Hamilton, -	$2 00
27	" Offerings of St Mark's church, Leroy, per Rev K Metcalf,	5 00
"	" The Parish Association of Calvary Church, Homer, per Rev Henry Gregory, - - - - -	1 00
"	" —— Ogden, a donation, - -	2 00
28	" The "Female Tract Society, Walton," Delaware county, N Y, per their rector, the Rev Amos B Beach, - - - - -	4 00
"	" Four subscribers, - - -	8 00
		$22 00

THOMAS BROWNING, Treasurer,
October 31. 77 Maiden lane.

Subscriptions and donations thankfully received by the treasurer, 77 Maiden lane, or at the Depository, 28 Ann-street, up stairs, by the agent, Thomas C Butler; where tracts, in pamphlet form, or half bound in calf, or whole bound in sheep, can be had by subscribers and auxiliaries, and for gratuitous distribution.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

A T Anderson, $10 00; a lady of Ascension church, 5 00; a gentleman, 3 00; cash, 1 50; A Banning, 1 00; Philip Hone, 3 00; Samuel Ward, 5 00; Mr Whaley, 2 00; Mrs Gibbs, 1 00; Mrs June, 1 00.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

The building has been commenced: shall it be finished?

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since the 10th of October.

From J T H, by Rev L Jones, $2 00, From John Ward, annual subscription, 50 00. From Wm G Ward, 25 00. From Gold Hoyt, 50 00. From F Schuchurdt, 10 00. Collection in the church of the Holy Evangelists, 27 62. Collection in St Stephen's church, 60 00. From T J Barrow, annual subscription, 25 00.—Total $249 62.

A Norrie, annual subscription $100, acknowledged by mistake as received from A Harris, in the Churchman, October.*

LEWIS PHILLIPS, Treasurer.

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* Date not recollected; believe it was the Churchman of the 7th.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Nov. 2, from the following persons, viz.:

R A Sands—Rev R U Morgan, with remit.—Rev J A Bolles—Lorenzo Thomas—L Barnard, with remit.—Geo Rowland—Rt Rev Bishop Doane.

Received by the Gen. Prot. Episc. S. S. Union.

Rev S R Johnson; Thomas Latimer; Wm Woodward; Miss A B Shaw; J Tiffaany.

ANNUALS FOR 1838.

The *Christian Keepsake and Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Also, the *Token and Atlantic Souvenier for the year* 1838. Embellished with ten beautiful engravings. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.

tf Oct. 24.

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ cents. Three for 12½ cents.

For sale at the Protestant Episcopal Press, 28 Ann-street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

POETRY.

From the British Magazine.

CONTENTEDNESS.

He was there in the prison; but the Lord was with Joseph, and showed him mercy. . . . And whatsoever they did there, he was the doer of it. . . . And that which he did the Lord made it to prosper.

Art thou contented, say,
Where God hath bid thee stay?
Is not thine heritage a goodly land?
Do troublous times draw near,
And fails thine heart for fear,
Lest in our Sion's breach thou see her foemen stand?

Oh, lay thy cares aside!
If God with thee abide,
No place is irksome and no labor vain:
Strive thou to gain his love,
He shall thy way approve,
And make the crooked straight, and the rough places plain.

Cleanse thou thy heart from sin;
Seek purity within;
Guard well thy steps, as in thy Master's sight;
Blame not these evil days,
But chant thy hymn of praise,
And yield thy will to his who orders all aright.

So, though thy lot be cast
Even with the worst and last,
Mysterious blessings shall surround thy way;
Peace shall thy paths attend,
And in their prosperous end
Thine eye shall see the promise of a brighter day.

THE DESERTED SANCTUARY.

There is no restraint to the Lord to save by many or by few. Where two or three are gathered together in my name, there am I in the midst of them.

Shall worldlings turn them, and be gone,
With haughty mind and scornful eye?
Say, shall they leave us all alone,
And hope our altar-flame may die,
And silence in thy courts may dwell,
Thou once-beloved Israel?

Yea, let them turn and go their way,
And choose new gods as seems them best;
But we within thy gates shall stay,—
For ever here will be our rest;
Nor cease our voices, though we raise
A solitary song of praise.

Our altar's flame shall purest glow,
Our heavenward suit shall swiftest rise,
When none, save they the Lord who know,
Shall wait around our sacrifice.
Where two or three unite in prayer,
The Lord, the God of Hosts is there.

MISCELLANEOUS.

From Cottle's Recollections of Coleridge.

COLERIDGE AND THE UNITARIANS.

On his return to Bristol, in the year 1807, a complete reverse had taken place in his theological tenets. 'Reflection and reading, particularly the Bible, had taught him,' as he said, 'the unstable foundations on which Socinians grounded their faith;' and in proportion as orthodox sentiments acquired an ascendancy in his mind, a love of truth compelled him to oppose his former errors, and stimulated him, by an explicit declaration of his religious views, to counteract those former impressions, which his cruder opinions had led him so strenuously to enforce on all around.

In this year I was invited to meet him, in company with a zealous Socinian minister. It was natural to conclude, that such uncongenial, and at the same time such inflammable materials, would soon ignite. The subject of Socinianism having been introduced soon after dinner, the minister avowed his sentiments in language that was construed into a challenge, when Mr. Coleridge advanced at once to the charge, by saying, 'Sir, you give up so much, that the little you retain of Christianity is not worth keeping.'—We looked in vain for a reply. After a manifest internal struggle, the Socinian minister very prudently allowed the gauntlet to remain undisturbed.

Shortly after this occurrence Mr. Coleridge supped with the writer, when his well-known conversational talents were eminently displayed. He said he had recently had a long conversation with Mr. ——, a Socinian minister, who declared that 'he could discover nothing in the New Testament which in the least favored the divinity of Christ.' Mr. Coleridge replied, that 'it appeared to him impossible for any man to read the New Testament, with the common exercise of an unbiassed understanding, without being convinced of the divinity of Christ, from the testimony almost of every page.

He said, 'It was evident that different persons might look at the same object with very opposite feelings. For instance,' he remarked, 'if Sir Isaac Newton looked at the planet Jupiter, he would view him with his revolving moons, and would be led to the contemplation of his being inhabited, which thought would open a boundless field to his imagination; while another person, standing perhaps at the side of the great philosopher, would look at Jupiter with the same set of feelings that he would at a silver sixpence. So,' he said, 'some persons were wilfully blind, and did not seek for that change, that preparation of the heart and understanding, which would enable them to see clearly the gospel truth.'

Mr. Coleridge also said, that 'he had always found Socinians to be an intolerant, bigoted people, more so than any other sect; and at the same time they were ludicrously supercilious.' He said, 'they did not fairly weigh and investigate the opinions of others, but they sneered, and thought that argument sufficient; modestly considering all reason and intellect confined to them.' He mentioned also the unfair books they put into the hands of their children as the evidences of Christianity, which taught no more religion than the Koran. He then referred to the dreadful state of the literati in London, as it respects religion, and of their having laughed at him, and believed him to be in jest, when he professed his belief in the Bible.

Mr. Coleridge was lecturing in Bristol, surrounded by a numerous audience, when, in referring to the 'Paradise Regained,' he said that Milton had clearly represented Satan as a skeptical Socinian. This was regarded as a direct and undisguised declaration of war. I received from him directly after a letter, in which he writes: 'Mr. —— I find is raising the city against me (as far as he and his friends can) for having stated a mere matter of fact, viz. that Milton had represented Satan as a skeptical Socinian, which is the case; and I could not have explained the excellence of the sublimest single passage in all his writings, had I not previously informed the audience that Milton had represented Satan, as knowing the Prophetic and Messianic character of Christ, but was skeptical as to any higher claims. And what other definition could Mr. —— himself give of a skeptical Socinian? (with this difference indeed that Satan's faith somewhat exceeded that of Socinians.'

The comments on Socinianism, in his 'Literary Remains,' show the coincidence of his later and last sentiments with those he so explicitly avowed in 1807. 'Socinianism,' he observes, 'is not a religion but a theory, and that too a very pernicious, or a very unsatisfactory theory. Pernicious, because it excludes all our deep and awful ideas of the perfect holiness of God, his justice and his mercy; and thereby makes the voice of conscience a delusion, as having no correspondent in the character of the legislator; regarding God as merely a good-natured pleasure giver; so happiness be produced, indifferent as to the means; unsatisfactory, for it promises forgiveness without any solution of the difficulty of the compatibility of this with the justice of God; in no way explains the fallen condition of man, nor offers any means for his regeneration. "If you will be good, you will be happy," it says: that may be; but my will is weak; I sink in the struggle."

'Socinianism never did, and never can subsist as a general religion. For, first, it neither states the disease on account of which the human being hungers for revelation, nor prepares any remedy in general, nor ministers hope to the individual. Secondly, in order to make itself endurable on scriptural grounds, it must so weaken the texts and authority of Scripture, as to leave in Scripture no binding proof of any thing. Take a pious Jew, one of the Maccabees, and compare his faith and its grounds with Priestley's, and then for what did Christ come?'

It is satisfactory to learn, from the testimony of Mr. Coleridge's 'Table Talk,' that his last and maturest opinions were, to the fullest, confirmatory of those expressed by him in these pages. Thus, he says, 'I think Priestley must be considered the author of modern Unitarianism. I owe, under God, my return to the faith to my having gone much farther than the Unitarians, and so having come round to the other side. I can truly say I have never falsified the Scriptures. I always told them, the Socinians, that their interpretations of Scripture were intolerable, on any principles of sound criticism; and that if they were to offer to construe the will of their neighbor, as they did that of their Maker, they would be scouted out of society.—I said, plainly and openly, that it was clear enough John and Paul were not Unitarians.

"I make the greatest difference between 'ans' and 'isms.' I should deal insincerely, if I said that I thought Unitarianism was Christianity. No, as I believe and have faith in the doctrine, it is not the truth in Jesus Christ. By the bye, what do you (Unitarians) mean, by exclusively assuming the title of Unitarians? As if Trio-Unitarians were not necessarily Unitarians, as much (pardon the illustration) as an apple-pie must of course be a pie. The schoolmen would never have probably called you Unicists, but your proper name is Psilanthrapists, believers in the mere human nature of Christ. . . . . . Unitarianism is in effect tho worst of one kind of Atheism, joined to one of the worst kinds of Calvinism. It has no covenant with God, and it looks upon prayer as a sort of self-magnetizing; a getting of the body and temper into a certain *status*, desirable, *per se*, but having no covenanted reference to the Being to whom the prayer is addressed.

'The *pet* texts of Socinians are quite enough for their confutation with acute thinkers. If Christ had been a mere man, it would have been ridiculous in him to call himself the 'Son of Man;' but being God and man, it then became, in his own assumption, a peculiar and mysterious title. So, if Christ had been a mere man, his saying, 'My Father is greater than I,' (John xv. 28,) would have been as unmeaning. It would be laughable, for example, to hear me say, 'My Remorse succeeded indeed, but Shakspeare is a greater dramatist than I.'—But how immeasurably more monstrous, more foolish, would it not be for a man, however honest, good, or wise, to say, 'But Jehovah is greater than I.'"

"Read the first chapter of the book of Genesis without prejudice, and you will be convinced at once. After the narrative of the creation of the earth and brute animals, Moses seems to pause, and says, 'And God said, Let us make man in our image, after our likeness.' And in the next chapter he repeats the narrative. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;' and then he adds these words, 'and man became a living soul.' Materialism will never explain these last words."

From the Catholic Advocate.

THE ABBE DE LAMENAIS.

We are pleased to learn through the French correspondence of the "Courier des Etats Unis," that the famous Abbe de Lamenais was about to abjure his errors, and return to the bosom of the Catholic Church. The celebrated Baron Geramb, formerly Chamberlain of the Emperor of Austria, and at present an edifying member of the rigorous order of the Trappists,—one of the most accomplished, talented and pious men of the age—was the principal instrument in his conversion. We are happy to be able to lay before our readers this very eloquent and affecting letter to the Abbe de Lamenais, which seems to have had so powerful an influence over the mind of the latter. We hope that this good news will be confirmed and that the conversion of De Lamenais will be sincere and permanent. The *Univers Religieux* of Paris, altogether doubts his sincerity, and thinks that the letter of the pious Trappist has been, and will be, of no avail.

Sir,—It was not without some hesitation that I determined to address you the following lines; but the tender interest I feel for you, the friendship I had vowed you, without the honor of being personally acquainted with you, render it my duty, a duty the more imperious as my conscience would reproach me during the few days I have yet to live, if I observed in your regard a cowardly silence, which would never cease to weigh upon my mind, and sadden my heart.

It is many years, Sir, since, on my arrival at La Trappe, the first volume of your *Essay on Religious Indifference* fell into my hands; I despair of describing to you the impression it made on me. I loved and admired you so much, that I hesitated, whether, before I entered the monastery, I should not go and seek acquaintance with a man, whose genius was destined to be the boast of France, the happiness of the Church and a death-blow to impiety; your name and the remembrance of you, were afterwards in my retirement frequently present to my thoughts, whilst I had no doubt you were enjoying the respect and admiration of your contemporaries. I spent several years in the shade of the cloister, without a knowledge of what passed in the world; and finally when obliged to quit my monastery, I paid a visit to Mount Sinai and the Holy Land. I lost sight of Europe, and it was only on my return from Upper Egypt, that I heard some vague rumors regarding you. I had scarcely returned from my long pilgrimage, when a book was presented to me entitled "The *Words of a Believer*." The work dropped from my hands, and I warmly maintained, it was not written by you; but being soon convinced that I was mistaken, I would have thought myself happy, Sir, to have been able to efface with my blood the most of that infernally beautiful work. And yet a still deeper affliction, if possible, was in reserve for me, in the fresh outrage offered to the Holy See, to the Vicar of Jesus Christ, and through his person to our holy religion,—I allude to your last work on the affairs of Rome. While convulsively turning over the pages of that production, I frequently cast myself upon the ground and prayed for you, for I seemed to hear the noise of the wings of the falling angel. Ah! dear Sir, the friendship I bore you has not diminished; it has even increased; for, in my mind, you have reached the last degree of misfortune. Your situation produces in me a feeling of extreme distress, that renders painful existence itself. I consider you the man the most deserving of compassion in this valley of tears: and I am thoroughly convinced, that not a day passes in which you do not look round with terror on the deep abyss into which you have plunged; and that not a night elapses, in which, left to yourself, with all your genius and celebrity, you do not envy the lot of the humblest religious brother in the most insignificant village of France. The time will come, Sir, when stretched on a bed of pain, the thought of an eternity at hand, will calm our passions, crush our pride, and force us to pay a moment of final homage to justice and truth. I conjure you by that last moment, my dear Mr. de Lamenais, to listen to the words of a man who loves you sincerely, and who would give the world to see you happy, and to contribute to reinstate you in your former glory.

Being about to set out for Rome, where I will remain two or three months, I will make you a proposal which, no doubt, will surprise you at first, but of which you will feel the importance and necessity, when recovering from your surprise, you will reflect seriously upon it before your crucifix.

Consent, my dear M. de Lamenais, to be fellow-traveller with a religious, who will cherish for you the greatest regard, and who will treat you with all possible respect and kindness. Come cast yourself with him, at the feet of the Vicar of Jesus Christ, the sovereign Pontiff, that august and venerable old man, whose fatherly heart you have so cruelly broken. Say to God, before him, "Father, I have sinned against heaven and before thee," and you will find in him a worthy representative of God, who forgives; and you will see in his venerable features, which display the virtues of his heart, the happiness of having found again a well-beloved son. The Church will rejoice, the reflecting portion of Europe will admire you, and I, a miserable sinner, with my forehead in the dust, will bless Him who inspired you for so many years, with pages so beautiful, and to whose service you will consecrate anew your days and nights. * * *

With sentiments of the highest regard and unfeigned affection I remain, &c.

Brother M. Joseph De Geramb.

For the Churchman.

THE ROMISH CHURCH.

If you concur with me in opinion, Mr. Editor, that the following remarks tend to place in a true light several points in dispute between the Church of England and the Roman Catholics, I solicit their insertion in your excellent periodical, which so well supports its claim of devotion to the "united interests of the Gospel," and your own admirable Church.

I abbreviate the address of that "venerable champion of Protestantism," (as he has been, perhaps not unaptly, termed) the Rev. Mr. O'Sullivan. It was delivered by him at a great conservative festival, in December last, on the fourth anniversary of the celebrated Belfast (Ireland) Society. I feel sure that you will readily concur in his assurance that "*much good* may be done by temperate and faithful statements of *truth*." Before truth the mists and errors which pollute the Romish Church must flee away. Let it be our prayer that the divine Head of the Church universal may hasten the progress of truth and light, and let each of us prayerfully and earnestly endeavor to be blessed instruments of advancing that glorious result.

Nova Scotia, July, 1837. Orion.

"The Church towards which you have made such a demonstration of good will, is assaulted by many enemies, and is undergoing sharp trials. In its difficulties it is not deserted by those who, differing in matters of inferior importance, hold the same great doctrines of Christian revelation. If the weapons of the warfare with which we are assailed were such as Christian principle allows, the state of the contest would not be what it is. If by fair argument—by scriptural and right reason—points of doctrine or discipline in our ecclesiastical system were assailed: in this assembly there are many who would be calm observers of the contest, many who, perhaps, array themselves against us—and there are some who, I need not say, would be amongst our most honored and most formidable antagonists. Those are now on our side—because the fury of adversaries rages against us for maintaining the fundamental truths of religion—and because fraud, and force, and terror, are the only arguments with which they endeavor our over throw. Therefore have we found noble aid among those who differ with us in matters of constitutional discipline, but are one with us in the great doctrine of the Gospel, and we accept their aid cordially, as brothers should, because, were our conditions reversed, we should be found equally prompt to throw aside all sordid impediments, and take our proper place in a Christian brotherhood to withstand, and bid a holy defiance to the common enemy. The warfare against our Church is, (if not of a twofold character,) twofold, at least, in profession. On the one hand the Voluntary assails us—the Romanist on the other. To the one, our Protestantism is a thing of nought, because we are an establishment—the other cries out, that because of the Protestantism with which we defile it—the establishment onght to be wrested from us. I shall beg leave to offer a few words on the sections, respectively, which possess those grounds of hostility, and to present to you, perhaps, a specimen of the reasoning in which each indulges. I begin with the latter. Our ecclesiastical endowments, they affirm, once belonged to their Church—the state violently wrested them away and transferred them to us. Having laid down this as their matter of complaint, they go on to affirm that the state ought to compensate the iniquity of the past day, by perpetrating a second spoliation, that she ought to make herself just by making her injustice impartial. Now, the statement on which this recommendation rests is altogether untrue—untrue, not simply because the Church of which they call themselves members had reformed itself, and did not forfeit its rights and possessions by correcting its abuses, but because their Church did not exist, and never had had existence at the time when our ecclesiastical policy was completed. There are, no doubt, some here to whom this proposition is new; give me your patient attention, and I hope to render it intelligible. I promise that, although you must feel my explanation tedious—I fear you must—yet when it is ended you shall find that it has been brief—that is to say, provided you measure time, not by your weariness, but by your watches. For convenience, I shall premise a few observations, which are necessary to the elucidation of my subject, and which, I have no doubt, will be universally admitted. 1st. We learn what a Church is by acknowledged formularies; thus, the national Church of England is known by its Book of Common Prayer; the national Church of Scotland by its Westminister Confession.—2nd. In every Church there will be an acknowledged difference between what are termed matters of faith, to which subscription and acceptance is required, and matters of opinion in which members and ministers may be permitted to differ. 3d. Sameness in the Church depends upon the maintenance of the faith, and of that which is matter of faith, rather than on similitude in matters of opinion. 4th. The guilt and the consequence of causing schism, or separation in the Church, falls upon those who make changes in the rule of faith, either by omitting articles previously held essential, or by demanding assent of matters at variance with acknowledged principles, or which the constitution of the Church pronounces indifferent. These things being premised, I proceed to show that the state, so far from wresting from Catholicism (as the expression is used) its temporal possessions, only prevented their being alienated from the national Catholic Church to a new church which submitted itself to a foreign and unscriptural usurpation of a church or sect opposed to ours only in those particulars in which it is opposed also to Catholic antiquity. A recent assertion of principle on the part of the Presbyterian body, furnishes an example by which my meaning can readily be explained. If I am right in my judgment, some irregularities had been for a time admitted in matters of much importance, and injurious consequences were likely to follow. Ministers had not subscribed, without qualification, the Presbyterian confession of faith, and a dangerous latitude in religious belief would in time have been the result. *The remedy was to be provided for by a recurrence to the old standard*, and that remedy was sought and found. God was gracious! He raised up for the day of peril men wise to see and mighty in his strength, to overcome evil. It is conceivable that their endeavors which have been so blessed, might have been made under less favorable circumstances, with a less happy issue. It is conceivable, that after arrangements have been made of the nature which have been found successful, after it had been ruled that the ancient confession of faith should be acknowledged, a party, discontented with the proceeding, should take counsel together and frame for themselves a new confession, omitting articles of faith previously affirmed, or neutralizing them by the encumbrance of anti-Christian additions. If you wished, had such been the result, to ascertain where true Presbyterianism was to be found between the contending parties, what would you do? Would you reckon heads? No; you would ask which party stood upon the *old ways*, and you would acknowledge that with them was the right.—This acknowledgment I claim for the Church of England; for the national Church in this country. She in some particulars made alterations which Rome had not approved. They were alterations, however, which pure religion required—which the constitution of the Church permitted. Rome, on the other hand, made alterations which disfigured and corrupted the doctrine of faith, which were alien from the constitutions of the Church, and in making which she disregarded express prohibitions, and incurred canonical censure. Which, then, is now the true and ancient Church? The national Church rectified erroneous opinions, corrected irregularities in discipline, and restored proprieties of worship—all which it was not alone her undoubted right, but her bounden duty to do.—The Church of Rome elevated erroneous opinions into the rank of articles of faith, endeavored by establishing false rules of discipline to raise up and render permanent an unholy despotism; and while she professed to reform abuses in public worship, directed that the most objectionable should be perpetuated. That is to say, the state of the Church was found to require amendment. The national Church in this country adopted amendments which Scripture demanded, and the existing ecclesiastical polity admitted—the Church of Rome adopted changes and affirmed principles—such as Scripture plainly condemns, and the laws of the Church prohibited.—Which is the Church? But, perhaps, the alterations of Romanism have the sanction of greater antiquity? No—they are of modern origin. We prove this by the testimony of Rome herself; out of her own mouth we condemn her. Judge whether we do not. According to the discipline of modern Romanism, every member says, every beneficed clergyman swears, that he receives, without a doubt, whatsoever has been determined by canons and general councils, especially the Council of Trent. The Council of Trent informs us what was the faith of the Christian Church at the time when it was assembled. In that day, no doubt, there was also a summary of belief which all who professed and called themselves Christians, Catholic Christians, were understood to acknowledge. In the third session of the Council of Trent, that summary is recited and is declared 'the firm and only foundation, against which hell shall not prevail.' This was in the year 1546. In that year the Council of Trent, by whose decrees every beneficed priest swears that he will abide, declared what was the creed which had been held from the early days of Christianity—a creed which a former council, that of Ephesus, adopted, adding a prohibition against the framing of another, or the proposing another for adoption. Here, then, we have a creed set up in the early ages of the Christian Church—set up to the exclusion of any other—retaining its place as an acknowledged formulary for eleven centuries—and, at the end of that time, admitted and ratified by the Council of Trent as the summary of faith which Christians were to profess, and by which Catholics were to be kept together. They might differ on inferior matter—in this they must agree. What was the creed thus recognised and approved? The Nicene, substantially the same with that called the Apostles' Creed; that is to say, as affects our present inquiry—the creed of the national churches of England and Scotland. Yes, Sir, ours is the creed of the ancient times, and of the whole Christian world—the creed which Rome must admit had the sanction of all antiquity, and of all great councils, from that of Ephesus to the Council of Trent inclusive. The creed of Romanism is new.—It is the composition of an individual. It never had the sanction of any council. It was framed by Pious IV., after the termination of the Council of Trent, in the year 1564. It never received the ratification of any general council. It has incurred the penalties pronounced in Ephesus. It is contrary to Scripture, and contrary to the constitution of the Catholic Church. What shall we say, then? What! Is the catholic Church ours, in which the faith of catholic antiquity is preserved, or modern Romanism, by which it is altered and outraged? The see of Rome has set up something which she terms unwritten tradition, as of equal authority with Scripture—and added her doctrine on the subject of our rule of faith. She has commanded that none shall interpret Scripture unless he find the fathers unanimous: and made obedience to this command matter of faith, although we are not blind to the impossibility of reconciling obedience with the study of the Bible. She has required that implicit acquiescence shall be yielded to the decrees of canons and councils—the murderous and perfidious principles of Lateran and Constance included—and declared obedience here, also, necessary to salvation. Is there in the old constitution of the national Church any thing which renders the connection with Rome essential? The answer is, No. The national Church, entitled to possession, was that which had kept the faith, and allowed Rome to proceed on her way—not that which abandoned or violated the faith in order to follow Romanism. It is useful that such an exposure should be made, and Romanism robbed of the pretext, that she has a claim to the ecclesiastical revenues of the country. Rely upon it, much good may be done by temperate and faithful statements of truth. Do not imagine that the great mass of Roman Catholics could be made the ministers of outrage and spoliation, if they conceived that their conduct was wholly without excuse. They are kept under a false impression, that there is a species of irregular justice which favors them and approves of their enormity. Dissipate this delusion; it will require time and persevering industry to do so, but let it be done. Dissipate this delusion, and multitudes will come forth from the adverse faction, and withdraw their hands from violence and wrong."

From the New York American.

The following painfully interesting particulars connected with the loss of the Home, convey an admonitory lesson.

In the event of a calamity like that of the steam ship Home, the friends of the unfortunate sufferers are apt to consider those for whom they are immediately interested objects of interest to all others. The writer of this sketch is one of those who think so; and if there be any case more touching than that detailed below, it must be heart-rending indeed. I became acquainted with *H. B. Croom*, Esq., somewhat more than a year ago, while he was spending the summer at the North, partially for the benefit of his health, and to visit his children, who were at school in this city. Mr. Croom was educated for the North Carolina bar, but, possessing an ample fortune, and a general taste for literature, he cultivated his plantation near *Newbern*, together with his scientific pursuits, especially that of botany, of which he was particularly fond, and upon which he has published several works, solely with the view of extending the science. If there was ever a modest, unpretending man, it was he. With a mind of great capacity, and with attainments rarely excelled, he had the modesty of a woman, and the simplicity of a child. The evening prior to his departure on board that ill-fated ship, I spent with him and his family, consisting of his wife, his wife's aunt, and his three children, the eldest of whom, a daughter, had just completed her education at Madame *Chegary's* school. Any one who has seen that lovely girl will know how impossible it is to describe her. She was superlatively beautiful. Her mind was of a superior order, and her accomplishments were equalled by few, and surpassed by none, of her age, which was not far from sixteen. The second was an interesting lad of about twelve. The third was a daughter, yet a child. During the evening, they were speaking of their intended voyage with pleasure, and anticipating an early return next summer. Miss Croom, all animation, her hair braided and festooned after the Swiss fashion, as she playfully moved through the well-lighted apartments, appeared like a being that exists only in romance, more than one who has an abode on this ever-changing planet. Mr. Croom was describing the formation of a favorite plant that he had found in the recesses of the everglades of Florida, and giving it its proper botanic name. All was joy and gayety in forming plans of pleasure for their return to the North the next season, and during their sojourn in Charleston the coming winter. How little did any one of that happy group think that in less than three days from that hour the accomplished Croom, and that attached and united family, would be corpses lashed by the billows of a raging ocean. Yet such was the case.—Their hopes, their fears, their joys have ceased. The howling storm wailed their destiny—the old and the young, the beautiful and the gay, have ceased to live. How truly does this awful calamity verify the maxim—*Sola salus servire Deo.*

The advantages of a liturgy are well illustrated in the following complaint of a correspondent of the Christian Intelligencer on

LONG PRAYERS.

Mr. Editor,—I am induced to offer a few remarks on long prayers, from my too frequent exposure to them; joined with a conviction that they are improper, and contrary to the word of God. There are two passages of Scripture, which appear to be often entirely overlooked by some ministers; for I cannot believe that they could disregard such plain and express declarations of the will of God if their attention were once called to them. They are the following: the first is Matt. vi. 7, 8. "But when ye pray use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them; for your father knoweth what things ye have need of before ye ask him." The next passage is in Eccl. v., 2. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by a multitude of words."

Now, in the face of such injunctions as these, I have known some men to extend public prayer to nearly a half hour's length. I suppose they would be ashamed to make a prayer as short as the Saviour's prayer, "Our Father, &c." It would show no invention, no imagination, no overflowing piety. A public prayer should, in no case, exceed ten minutes. The concentration of thought which this exercise, properly engaged in, requires, renders it impossible for the mind to keep itself up to that pitch which a devotional frame demands, for a longer duration. If longer prayers are admissible any where, it must be in private, where the Christian has opportunity for repeating one by one the offences, omissions, and inadvertencies of which he is conscious, and for spreading out before his God all his secret thoughts and feelings. But in public the long prayers which we are often compelled to hear, are almost intolerable. I have heard some of our own denomination say that they much preferred the Episcopal service to such tiresome performances. They certainly expressed no more than my own feelings. I think it as much a minister's duty to offer up judicious and appropriate prayers, as it is to preach judicious and appropriate sermons. I consider it as much his duty to choose and meditate on proper topics for the prayers of public service, before he comes into the pulpit; that he may not rush into the presence of his Maker as a horse rusheth into the battle; especially as his congregation are expected to follow him.—Public prayer, should therefore, in my opinion, be short, appropriate and plainly expressed. No stretches of the imagination; no flowers of rhetoric; no painted imagery; no efforts at eloquence. I have heard some people speak of the *eloquence* of their pastor in prayer—Eloquence in prayer—I dislike the expression. Prayer is not an exercise for the exhibition of eloquence. Fervor is all that is wanted in prayer. Eloquence is not only uncalled for, but out of place. And then, again, the minister should be careful not to permit the fervor of his feelings to carry him beyond the limits of decorum, as it regards either matter or length. I have no doubt that the warmth of his feelings often causes a man to forget these things, and to be unconscious of the lapse of time. But however he may be unconscious of time, his hearers are not; and whilst he may be soaring to the third heaven himself, they begin to grow wearied, perhaps, and are relieved when he brings his exercise to a close.—All this may be, without any want of a praying spirit in them. It is natural that the efforts which the speaker has to make, should excite his own mind, whilst others around him are comparatively cool.

The forthcoming anecdote of an eccentric and aged minister, who recently died at Newburyport, may cause an innocent smile.

"Mr. Milton was remarkable for the general attention to the conduct of his hearers during service, which he bestowed even during the delivery of his discourse; and then the familiar way in which he would address the delinquent was quite edifying. He was once preaching on a warm afternoon, when he saw a parishioner sitting near the pulpit, in the first gallery, asleep. The first name of this gentleman was *Mark*. Perceiving his inattention to the discourse, the preacher suddenly stopped in the midst of a sentence, and, elevating his voice to its highest pitch, exclaimed, 'Mark!' As if stricken by a thunderbolt, up jumps the awakened delinquent in the midst of the congregation—his mouth opened, wondering who called him, and for what; while the preacher, dropping his voice, went calmly on, and finished his quotation from Scripture, as if it formed a part of his discourse: *Mark*, I say the perfect man, and behold the upright; for the end of that man is peace!"

SCRIPTURE ILLUSTRATION.

What time she (*the Ostrich*) lifteth up herself on high, she scorneth the horse and his rider.—Job xxxix. 18.

Swiftness of the Ostrich.—The bird most celebrated for fleetness of running is the ostrich, or bird camel, (*Struthio Camelus*,) as it may well be named. According to Dr. Shaw, the wings serve her both for sails and oars, whilst her feet, which have only two toes are not unlike the camel's, can bear great fatigue. Though the ostrich is universally admitted to go faster than the fleetest horse, yet the Arabs on horseback contrive to run those birds down, their feathers being valuable, and their flesh not to be despised. When the hunter has started his game, he puts his horse upon a gentle gallop, so as to keep the ostrich in sight, without coming too near to alarm it, and put it to its full speed. Upon observing itself pursued, therefore, it begins to run at first but gently, its wings like two arms keeping alternate motion with its feet. It seldom runs in a direct line; but, like the hare, doubles, or rather courses in a circular manner; while the hunters, taking the diameter, or tracing a smaller circle, meet the bird at unexpected turns, and with less fatigue to the horses. This chase is often continued for a day or two, when the poor ostrich is starved out and exhausted, and finding all power of escape impossible, it endeavors to hide itself from the enemies it cannot avoid, by running into some thicket, or burying its head in the sand.

DECLARATION OF A RECLAIMED INFIDEL.

Dr. John E. Cooke, a professor of the theory and practice of physic in Transylvania University, though once a member of the infidel corps, thus concludes an introductory lecture* to a medical class.—*Petersburg Intelligencer.*

"I unhesitatingly say, not only that I am perfectly convinced of the truth of the Christian revelation, from a close and patient examination of its claims on the testimony presented; but that I believe that *better testimony could not be offered, could not be devised* in support of it, and that no man is left unconvinced who has given the subject a thorough investigation, unless he is kept from it by a state of mind the most deplorable which we can conceive—a state of enmity against the God that made him, and the Saviour who redeemed him, leading him to refuse to come to the light, because his deeds are evil."

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* The design of this lecture was to show that the study of medicine has no skeptical tendency.

JEWS' SOCIETY.

The Rev. John Nicholayson having been appointed minister of the proposed Hebrew church at Jerusalem, was upon this appointment admitted to Deacons' Orders, on Sunday, March 19th, in the Chapel of Lambeth Palace, by the Archbishop of Canterbury, by letters dismissory from the Bishop of London, and on Trinity Sunday, was ordained Priest by the Bishop of London. On Tuesday, June 13th, Mr. Nicholayson took leave of the committee; by whom he has been fully authorized to proceed with the purchase of the ground and materials for the projected church at Jerusalem, so far as the funds in hand will allow. He set out the following day for Liverpool; and was to embark on the 23d with his family, for the Holy Land.

Be not ashamed to be, or to be esteemed poor in this world; for he that hears God teaching him, will find that it is the best wisdom to withdraw all our affections from secular honor and troublesome riches, and to place them upon eternal treasures, and by patience, by humility, by suffering scorn and contempt, and the will of God, to get the true riches.—*Jeremy Taylor.*

Christianity did not come from heaven to be the amusement of an idle hour, to be the food of mere imagination; to be "as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument." No; it is intended to be the guide, the companion of all our hours; it is intended to be the serious occupation of our whole existence.—*Bishop Jebb.*

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References.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

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